THE LAITY'S DIRECTORY;

FOR THE

CHURCH SERVICE

ON

SUNDAYS AND HOLY DAYS,

For the YEAR of our LORD

MDCCXCVI.

BEING LEAP YEAR.

TO WHICH IS ADDED

The COLOURS of the CHURCH, the Proper PSALMS at VESPERS and COMPLIN, TIMES FOR GAINING INDULGENCES, OBITUARY, and NEW YEAR'S GIFT, &c.

A TABLE OF MOVEABLE FEASTS.

Dominical Letters		CB	Aſcenſion Day	*May*	5
Epact		20	Whitſunday	—	15
Septuageſima	*Jan.*	24	Corpus Chriſti	—	26
Aſh Wedn	*Feb.*	10	Sundays after Pentec.	—	27
Eaſter Sunday	*Mar.*	27	Advent Sunday	*Nov.*	27

By Permiſſion.

LONDON:

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SIXPENCE.

EXPLANATION.

A P. *ſignifies* Apoſtle; App. Apoſtles; Mart. Martyr; MM. Martyrs; B. Biſhop; Conf. Confeſſor; Dr. Doctor; Virg. Virgin; Wid. Widow; K. King; Qu. Queen.

Doub. *ſignifies* double; ſemid. ſemidouble; ſimp. ſimple; *white, red,* &c. in Italic, denote the colour of the Ornaments of the Day; Feria, is a day for which no Saints Office is appointed. Com. *ſignifies* Commemoration. Feſtivals of Obligation are in Capitals.

Paſchal time begins on Holy Saturday, and continues to the firſt Veſpers on the Eve of Trinity Sunday.

As to the colours uſed in prieſtly Ornaments in the Church Service, the *white* is uſed on the Feaſts of our Lord, of the bleſſed Virgin, and of all the Saints who are not Martyrs. The *red* is uſed at Whitſuntide, on the Invention and Exaltation of the Croſs, and on the Feaſts of the Apoſtles and Martyrs. The *purple* or *violet,* which is the penitential colour, is uſed on all the Sundays and Ferias of Advent, and of the penitential time from Septuageſima till Eaſter; as alſo on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is uſed on all Sundays and Ferias from Trinity-Sunday to Advent excluſively, and from the Octave of the Epiphany to Septuageſima excluſively, whenever the Office is of the Sunday; but in the Paſchal time the *white* is uſed. The *black* is uſed on Good-Friday, and in Maſſes of *Requiem* for the Dead, which may be ſaid on any day, which is not a Sunday or a Double, except the days from Palm-Sunday to Low-Sunday; and during the Octaves of the Epiphany, of Pentecoſt, and of Corpus Chriſti.

OBSERVE.

That the Pages in the following Table correſpond to the New Edition of the VESPERS BOOK 1794, printed by J. P. COGHLAN, Price only 3*s.* 6*d.*——Which beſides taking in the New Saints—contains the whole Veſpers and Complin for the Year—the Ordinary of the Maſs, with all the Prefaces, Litanies, Hymns, Antiphons and Pſalms at Benediction, the Exurget and Litany of the Saints for Rogation

gation Days, St. Mark, and for Family Evening Devotion. To which is added, an Examen of Conſcience—Prayers which are ſaid after Veſpers, on Sundays, in Mancheſter-Square Chapel—the proper authoriſed Prayers to be recited before any of the hours of Divine Office—and Inſtructions for Veſpers, with a Table and Calendar, paged ſo as to aſſiſt the Pious who deſire to accompany the Church in divine Harmony, yet does not exceed in length and breadth the ſize of a large card.

AT VESPERS, OR EVENING OFFICE,

The following Pſalms are uſed on SUNDAYS, page 1, when no Feaſt occurs. Pſalm cix. Dixit Dominus, 2. cx. Confitebor, 3. cxxi. Beatus Vir, 5. cxxii. Laudate Pueri, 7. cxiii. In Exitu Iſrael, 8. Luke i. 77. Magnificat, 14.

On the FEASTS *of* APOSTLES 229.—At firſt Veſpers are uſed the four firſt Pſalms; but inſtead of the Fifth, Pſalm cvi. Laudate Dominum omnes Gentes 107; and in the ſecond Veſpers are ſaid the Pſalm cix. Dixit Dominus, 2. cxii. Laudate pueri Dominum, 7. cxv. Credidi propter, 167. cxxv. In convertendo Dominus, 168. cxxxix. Domine probaſti me, 169.

On the FESTIVAL *of one or more* MARTYRS, *alſo on the* FEAST *of* ALL SAINTS, 125.—At firſt Veſpers the Pſalms are as on Sundays, except the laſt, which is Pſalm cxvi. Laudate Dominum omnes, 107. In the ſecond Veſpers as the firſt, only inſtead of the laſt Pſalm cxv. Credidi propter quod, 167.

On the FEAST *of a* CONFESSOR *and* BISHOP, 193—In the firſt Veſpers the Pſalms are as on the Sundays, except the laſt, which is Pſalm cxvi. Laudate Dominum omnes, 107, The ſecond Veſpers as the firſt, except the laſt, which is Pſalm cxxxi. Memento Domine David, 194.

On the FEASTS *of a* CONFESSOR *not a* BISHOP, 203—The Pſalms at the firſt and ſecond Veſpers are the ſame as in the firſt Veſpers of Confeſſors and Biſhops.

On the FEASTS *of the* B. V. MARY, 156—and alſo of Virgins and Widows; the Pſalms in the firſt and ſecond Veſpers are, Pſalm cix. Dixit Dominus, 2, cxii. Laudate pueri Dominum, 7. cxxi. Lætatus ſum in his, 156. cxxvi. Niſi Dominus ædificaverit, 158. cxlvii. Lauda Jeruſalem Dominum, 159.

On the FEASTS *of* St. MICHAEL *and all* ANGELS, 493—In the firſt Veſpers are Pſalms common for Sundays, except the laſt Pſalm xvi. Laudate Dominum omnes Gentes, 347; and in the ſecond Veſpers, Pſalm cxxxvii. Confitebor, &c. 347.

On the DEDICATION *of a* CHURCH, 215,—The Pſalms in the firſt and ſecond Veſpers are the ſame as on Sundays, except the laſt, which is Pſalm cxlvii. Lauda Jeruſalem Dominum, 159.

On CHRISTMAS DAY, 235.—In the firſt Veſpers as on the Feaſts of Confeſſors not Biſhops; and in the ſecond Veſpers, cix. Dixit Dominus, 2. cx. Confitebor tibi Domine, 3. cxi. Beatus vir, 5. cxxix. De profundis, 239. cxxxi. Memento Domine David, 194.

On the EPIPHANY, EASTER *and* WHIT-SUNDAYS, The Pſalms are as on Sundays.

On the ASCENSION *of our* LORD, 106—The four firſt Pſalms as for Sundays; but inſtead of the laſt, Pſalm cxvi. Laudate Dominum omnes, 107.

On the FEAST *of* CORPUS CHRISTI, 125.—Pſalm cix. Dixit Dominus, 2. cx. Confitebor, 3. cxv. Credidi propter, 167. cxxvii. Beati omnes qui, 126. cxlvii. Lauda Jeruſalem, 128.

VESPERS *for the* DEAD, 531—Pſalm cxiv Dilexi quoniam, 531. cxix. Ad Dominum, 533. cxx. Levavi oculos, 534. cxxix. De profundis, 536. cxxxvii. Confitebor tibi, 537. —And concludes with Pſalm l. Miſerere mei Deus, 589.

At COMPLIN, *or* NIGHT OFFICE, 23.—Pſalm iv. Cum invocarem, 26. xxx. In te Domine, 28. xc. Qui habitat, 29. cxxxiii. Ecce nunc benedicite, 31. Luke ii. Nunc dimittis, 34. BENEDICTION, 566. Pſalm cxvi. Laudate Dom. omnes Gentes, 557. Pſalm lxvi. Deus Miſereatur, 567. Pſalm l. Miſerere mei Deus, 589. Pſalm xix. Exaudiat for the King, p. 597.

The Suffrages, 16, or common Commemorations of our bleſſed Lady, of SS. Peter and Paul, of the Patron Saint, and the Prayer for Peace, are recited after the Prayer or Prayers of the Day, in the Veſpers of all Sundays, and other Days that are not Double, or within Octaves, excepting the time of Advent, and from Paſſion Sunday till Trinity Sunday.

● ſignifies New Moon ⊙ Full Moon.
☽ Firſt Quarter. ☾ Laſt Quarter.

5 Friday. THE CIRCUMCISION of our Lord, doub of ſecond claſs, *white*. Veſp
☽,☍ of the Feaſt, com of S Stephen, abſtin.
☾ 2 Sat. Octave of S Stephen, doub, *red*, abſtin.
3 SUNDAY (*vacant*) Octave of S John, doub, *white*, Veſp of him, com of Holy Innocents, and of S Thomas.
4 Mond. Octave of Holy Innocents, doub, *red*.
5 Tueſ. Octave of S Thomas B M. doub, *red*.
6 Wed. The EPIPHANY of our Lord, doub of firſt claſs with an Octave, *white*. Veſp of the Feaſt.
The Indulgence ends.
7 Thurſ. Of the Octave, ſemid, *white*.
8 Frid. Of the Octave ſemid, *white*, abſtin.
9 Sat. Of the Octave ſemid, *white*, abſtin.
6,5
● 10 SUNDAY within the Octave ſemid, *white*. Veſp of it, com of the Octave, and of S Hyginus BM.
11 Mond. Of the Octave ſemid, *white*.
12 Tueſ. Of the Octave ſemid, *white*.
13 Wed. The Octave-day, doub, *white*.
14 Thurſ. S Hilary B Conf ſemid, *white*.
15 Frid. S Paul firſt Hermit, Conf doub, *white*, abſtin.
16 Sat. S Marcellus PM ſemid, *red*, abſtin.
☽ 17 SUNDAY ſecond after Epiphany. The Holy Name
5,27 of Jeſus, doub of ſecond claſs, *white*. Veſp of the Feaſt, com of S Peter's Chair, of S Paul, of the Sunday, and of S Priſca V M.
18 Mond. S Peter's Chair at Rome, great doub, *white*.
19 Tueſ. S Wolſtan B *of Worceſter* and Conf. doub, *white*.
20 Wed. SS Fabian and Sebaſtian MM doub, *red*.
21 Thurſ. S Agnes V M doub, *red*.
22 Frid. SS Vincent and Anaſtaſius MM ſemid, *red*, ab.
23 Sat. S Raymund Conf ſemid, *white*, abſtin.
10,10
⊙ 24 SEPTUAGESIMA SUNDAY, *purple*. Veſp of the Converſion of S Paul, com of S Peter, and of the Sunday, *white*.
25 Mond. Converſion of S Paul, great doub, *white*.

26 Tuesf. S Polycarp BM semid, *red.*
27 Wed. S John Chrysostom BC Dr. doub, *white.*
28 Thursf. S Anthony Abb. (from the 17) doub, *white.*
29 Friday. S Francis de Sales B Conf doub, *wh.* abst.
30 Sat. S Martina VM semid *red,* abstin.
(31 SEXAGESIMA SUNDAY, *purple.* Vesp of
9,2 the Sunday, com of S Ignatius BM.

FEBRUARY 29 Days.

1 Mond. S Ignatius BM semid, *red.*
2 Tuesf. Candlemas-day, doub of second class, *white.* Feast of devotion. Vesp of the Feast, com of S Peter Nolasco, and of S Blasius BM. After Complin *Ave Regina.*
3 Wed. S Peter Nolasco Conf (from Jan. 31) doub, *white.*
4 Thursf. S Andrew Corsini B Conf doub, *white.*
5 Frid. S Agatha VM doub, *red,* abstin.
6 Sat. S Timothy BM (from Jan. 24) semid, *red,* abst.
7 QUINQUAGESIMA SUNDAY, *purple.* Vesp of S John de Matha, com of the Sunday, *white.*
● 8 Mond. S John de Matha Conf. doub, *white.*
11,
9 Tuesf. S Romuald Abb Conf. (from the 7,) doub, *white.*
10 Ash-Wednesday, *purple,* fast.

The Fast of Lent to be continued till Easter on all days, but Sundays, and on Sundays abstinence.

11 Thursf. S Scholastica Virg. (from yesterday) doub, *white.*
12 Frid. Feria, *purple.*
13 Sat. Feria, *purple.*

The Indulgence begins.

14 SUNDAY first of Lent, *purple.* Vesp of the Sunday, com of SS Faustinus and Jovita MM.
15 Mond. Feria, *purple.*
1,34
D 16 Tuesf. Feria, *purple.*
17 Wed. Ember-day, *purple.*
18 Thursf. Feria, *purple.*
19 Frid. Ember-day, *purple.*
20 Sat. Ember-day, *purple.*

21 SUNDAY

21 SUNDAY ſecond of Lent, *purple.* Veſp of S Peter's Chair, com of S Paul, and of the Sunday, *white.*
The Indulgence ends.
⊙ 22 Mond. S Peter's Chair at Antioch, great doub, 11,2 *white.*
23 Tueſ. Feria, *purple.*
24 Wed. Feria, *purple.*
25 Thurſ. S Mathias Ap doub of ſecond claſs, *red.* Feaſt of devotion.
26 Frid. Feria, *purple.*
27 Sat. Feria, *purple.*
28 SUNDAY third of Lent, *purple.* Veſp of the Sun.
29 Mond. Feria, *purple.*

MARCH 31 Days.

☾ 1 Tueſ. S David B. Conf. and *Patron of Wales,* doub, 6,10 *white.*
2 Wed. S Chad B *of Litchfield* and Conf, doub, *white.*
3 Thurſ. Feria, *purple.*
4 Frid. S Caſimire Conf, ſemid, *white.*
5 Sat. Feria, *purple.*
6 SUNDAY fourth of Lent, *purple.* Veſp of S Thomas of Aquin, com of the Sunday, and of SS Perpetua, &c. MM, *white.*
7 Mond. S Thomas of Aquin Conf. Dr. doub, *white.*
8 Tueſ. S Felix B. Conf doub, *white.*
● 9 Wed. S Frances of Rome, Wid. doub, *white.*
1,
10 Thurſ. Forty MM. ſemid, *red.*
11 Frid. S John of God, Conf, doub, *white.*
12 Sat. S Gregory PC. Dr. doub, *white.*
13 PASSION SUNDAY, *purple.* Veſp of the Sunday.
14 Mond. Feria, *purple.*
15 Tueſ. Feria, *purple.*
8,48
☽ 16 Wed. Feria, *purple.*
17 Thurſ. S Patrick B Conf, and *Ap of Ireland,* ſemid, *white.*
18 Frid. The Sorrows of the B. Virgin, great doub, *white.*
19 Sat. S Joſeph Conf. doub of ſecond claſs, *white.* Feaſt of devotion. *The Indulgence begins.*

20 PALM

20 PALM SUNDAY, *purple.* Veſp of the Sunday.
21 Mond. Feria. *purple.*
22 Tueſ. Feria, *purple.*
⊙ 23 Wed. Feria, *purple.* In the afternoon Tenebræ.
12,51
24 Maundy-Thurſday, doub of firſt claſs, *white.* In the afternoon Tenebræ, *purple.*
The Annunciation of the B. Virgin is transferred to April 4.
25 Good-Friday, doub of Firſt claſs, *black.* In the afternoon Tenebræ, *purple.*
26 Holy Saturday, doub, of firſt claſs, *white.* After Complin the *Regina Cæli.*

Here begins the Paſchal Time.

27 EASTER SUNDAY, doub of firſt claſs with an Octave, *white.* Veſp of the Feaſt.
28 EASTER MONDAY, doub of firſt claſs, *white.* Veſp of the Feaſt.
† 29 Eaſter Tueſday, doub of firſt claſs, *white.* Feaſt of devotion. Veſp of the Feaſt.
30 Wed. Of the Octave, ſemid, *white.*
☾ 31 Thurſ. Of the Octave, ſemid, *white.*
2,24

APRIL 30 Days.

1 Frid. Of the Octave, ſemid, *white*, abſtin.
2 Sat. Of the Octave, *ſemid*, abſtin.
3 LOW SUNDAY, doub, *white.* Veſp of the Annunciation, com of the Sunday.

The Indulgence ends.

4 Mond. ANNUNCIATION of the B. Virgin, (from March 25) doub of ſecond claſs, *white.* Veſp of the Feaſt, com of S Vincent Ferrerius.
5 Tueſ. S Vincent Ferrerius Conf, doub, *white.*
6 Wed. S Cuthbert B *of Lindisfarne* and Conf. (from March 20) doub, *white.*
● 7 Thurſ. S Bennet Abbot Conf (from March 21)
12,3 doub, *white.*
8 Frid. S Francis of Paula, Conf. (from the 2.) doub, *white*, abſtinence.
9 Sat. S Richard B *of Chicheſter* and Conf. (from the 3.) doub, *white*, abſtinence.
10 SUNDAY ſecond after Eaſter, *white.* Veſp of S Leo, com of the Sunday.

11 Mond.

11 Mond. S Leo P C. Dr. doub, *white.*
12 Tuef. S Iſidore B C. Dr. (from the 4.) doub, *white.*
13 Wed. S Hermengild M ſemid, *red.*
) 14 Thurſ. SS Tiburtius, &c. MM. ſimple, *red.*
4,2
15 Frid. Feria, *white*, abſtinence.
16 Sat. Of our Lady, *white*, abſtinence.
17 SUNDAY third after Eaſter, *white.* Veſp of the Sunday.
18 Mond. Feria, *white.*
19 Tuef. Feria, *white.*
20 Wed. Feria, *white.*
21 Thurſ. S Anſelm B C Dr. doub, *white.*
3,28
⊙ 22 Frid. SS Soter and Caius PP MM. ſemid, *red*, abſt.
23 Sat. S George M. doub of firſt claſs, with an Octave, *red.* Feaſt of devotion, abſtin.
24 SUNDAY fourth after Eaſter. S Fidelis M. doub, *red.* Veſp of S Mark com of S Fidelis.
25 Mond. S Mark Evang. doub of ſecond claſs, *red.* (Litanies, *purple*) abſtinence.
26 Tuef. SS Cletus and Marcellinus PP MM. ſemid, *red.*
27 Wed. Of the Octave, ſemid, *red.*
28 Thurſ. Of the Octave, ſemid, *red.*
29 Frid. S Peter M. doub, *red*, abſtinence.
7,51
(30 Sat. The Octave day, doub, *red*, abſtinence.

MAY 31 Days.

1 SUNDAY fifth after Eaſter. SS Philip and James App. doub of ſecond claſs, *red.* Veſp ſecond of App com of S Athanaſius, and of the Sunday.
2 Mond. S Athanaſius B C. Dr. doub, *white.* Rogation-day (Litanies, *purple*) abſtin.
3 Tuef. Finding of the croſs, doub of ſecond claſs, *red.* Feaſt of devotion. Rogation-day (Litanies *purple*) abſtinence.
4 Wed. S Monica, Wid. doub, *white.* Rogation-day and Vigil (Litanies *purple*) abſtin.
5 Thurſ. ASCENSION-DAY, doub of firſt claſs, with an Octave, *white.* Veſp of the Feaſt, com of S John Evang.

6 Frid.

6 Frid. S John Evang. before the Latin Gate, great
8,45 doub, *red*, abſtin.
● 7 Sat. S Staniſlaus BM. doub, *red*, abſtinence.
8 SUNDAY within the Octave. Apparition of S Michael, great doub, *white*. Veſp of the Feaſt, com of S Gregory, of the Sunday, and of the Octave.
9 Mond. S Gregory Nazianzen, BC. Dr. doub, *wh.*
10 Tueſ. S Antoninus B Conf. ſemid, *white*.
11 Wed. S Pius V. P. Conf (alias 5.) doub, *white*.
12 Thurſ. The Octave-day, doub, *white*.
12,2
☽ 13 Frid. S Catherine of Siena V. (from the 5, alias April 30) doub, *white*, abſtin.
14 Sat. Whitſun-eve, ſemid, *red*. faſt.
The Indulgence begins.
15 WHIT-SUNDAY, doub of firſt claſs, with an Octave, *red*. Veſp of the Feaſt.
16 WHIT-MONDAY, doub of firſt claſs, *red*. Veſp of the Feaſt.
17 Whit-Tueſday, doub of firſt claſs, *red*. Veſp of the Feaſt. Feaſt of devotion.
18 Wed. within the Octave, ſemid, *red*. Ember-day, faſt.
19 Thurſ. within the Octave, ſemid, *red*.
20 Frid. within the Octave, ſemid, *red*. Ember-day, faſt.
○ 21 Sat. within the Octave, ſemid, *red*. Ember-day,
6,43 faſt. After Veſp the *Salve Regina*.
Here ends the Paſchal Time.
22 TRINITY SUNDAY, doub of ſecond claſs, *white*. Veſp of the ſame, com of S Paſchal Baylon, and of the Sunday.
23 Mond. S Paſchal Baylon, Conf. (from the 17) doub, *white*.
24 Tueſ. S Venantius M (from the 18) doub, *red*.
25 Wed. S Aldelm B *of Saliſbury*, and Conf. doub, *wh.*
26 Thurſ. CORPUS CHRISTI, doub of firſt claſs, with an Octave, *white*. Veſp of the ſame, com of S Philip Nerius.
27 Frid. S Philip Nerius Conf. doub, *white*, abſtin.
28 Sat. S Auguſtin *Ap of England*, B and Conf. (from the 26.) doub of ſecond claſs, with an Octave, *white*, abſtinence.

(29 SUNDAY within the Octave of CC, and ſecond
9,36 after Pentecoſt, *white*. Veſp of the Sunday, com of the Octaves of CC, and of S Auguſtin, and then of S Felix PM.
30 Mond. Of the Octave of CC. ſemid, *white*.
31 Tueſ. Of the Octave of CC. ſemid, *white*.

JUNE 30 Days.

1 Wed. Of the Octave of CC. ſemid, *white*.
2 Thurſ. The Octave-day of CC. doub, *white*.
The Indulgence ends.
3 Frid. S Mary Magdal. of Pazzi V. (alias May 25) ſemid, *white*, abſtinence.
4 Sat. S Dunſtan A B *of Canterbury* and Conf. (from May 19) doub, *white*, abſtin.
● 5 SUNDAY third after Pentecoſt, *green*. Veſp of S
4,5 Norbert. com of the Sunday, *white*.
6 Mond. S Norbert B and Conf. doub, *white*.
7 Tueſ. S Peter Celeſtine P and Conf. (from May 21) doub, *white*.
8 Wed. S William A B *of York* and Conf, doub, *white*.
9 Thurſ. SS Nereus, Achilleus, &c. MM. (from May 12) ſemid, *red*.
10 Frid. S Margaret Q. of Scots, Wid. ſemid, *wh*. abſt.
11 Sat. S Barnaby Ap, great doub, *red*, abſtin.
9,33
☽ 12 SUNDAY fourth after Pentecoſt. S John Conf. doub, *white*. Veſp of him to the little Chapter, then of S Anthony, com of S John, and of the Sunday.
13 Mond. S Anthony of Padua Conf. doub, *white*.
14 Tueſ. S Baſil B C. Dr. doub, *white*.
15 Wed. S Ubaldus B and Conf, (from May 16) ſemid, *white*.
16 Thurſ. S Bernardin Conf (from May 20) ſemid, *wh*.
17 Frid. Feria, *green*, abſtin.
18 Sat. Of our Lady, *white*, abſtin.
19 SUNDAY fifth after Pentecoſt. S Juliana V. doub, *white*. Veſp of her, com of the Sunday, and of S
10,12 Silverius.
☉ 20 Mond. S Silverius P M. ſimple, *red*.
21 Tueſ. Feria, *green*.
22 Wed. S Alban M, great doub, *red*.

23 Thurſ.

23 Thurſ. Vigil of S John Bapt. *purple.*
24 Frid. Nativ. of S John Bapt, doub of firſt claſs with an Octave, *white.* Feaſt of devotion. Veſp of him, com of S William, abſtinence.
25 Sat. S William, Abbot and Conf, doub, *wh.* abſt.
26 SUNDAY ſixth after Pentecoſt. SS John and Paul MM. doub, *red.* Veſp of them, com of the Sunday, and of the Octave.
27 Mond. Of the Octave, ſemid, *white,* faſt.

7,45
☾ 28 Tueſ. *Vigil.* S Leo II. P and Conf. ſemid, *wh.* faſt.
The Indulgence begins.
29 Wed. SS PETER and Paul App, doub of firſt claſs, with an Octave, *red.* Veſp of them.
30 Thurſ. Commemoration of S Paul, doub, *red.*

JULY 31 Days.

1 Frid. Octave-day of S John, doub, *white,* abſtin.
2 Sat. Viſitation of the B Virgin, great doub, *white,* abſtinence.
3 SUNDAY ſeventh after Pentecoſt, *red.* Veſp of the Sunday, com of the Octave.
● 4 Mond. Of the Octave of the App, ſemid, *red.*

11,1
5 Tueſ. Of the Octave of the App, ſemid, *red.*
6 Wed. The Octave-day, doub, *red.*
The Indulgence ends.
7 Thurſ. Tranſlation of S Thomas M, great doub, *red.*
8 Frid. S Elizabeth, Wid. ſemid, *white,* abſtin.
9 Sat. Of our Lady, *white,* abſtin.
10 SUNDAY eighth after Pentecoſt, *green.* Veſp of the Sunday, com of the ſeven Brothers, and of S Pius P M.
☽ 11 Mond. Seven Brothers MM (from yeſterday) ſemid,

9,23 *red.*
12 Tueſ. S John Gualbert Abb and Conf, doub, *white.*
13 Wed. S Anaclete, P M. ſemid, *red.*
14 Thurſ. S Bonaventure B C. Dr. doub, *white.*
15 Frid. S Swithin, B *of Wincheſter* and Conf, doub, *white,* abſtin.
16 Sat. Our Lady of Mount Carmel. great doub, *white,* abſtinence.

17 SUN-

A

NEW YEAR'S GIFT,

FOR THE YEAR M,DCC,XCVI.

Godlineſs is profitable to all things, having a promiſe of the life that now is, and of that which is to come. 1 Tim. iv. 8.

AT no period ſince Jeſus Chriſt preached his heavenly truths to man, have theſe been ſo much ſlighted and contemned as they are at preſent. What an infinite multitude of thoſe who had been enrolled in the number of his diſciples, and had vowed an eternal fidelity to him at the baptiſmal font, have of late, openly abjured his ſacred name, and ruſhed headlong into avowed paganiſm! And, what is hardly leſs lamentable, how great a proportion of thoſe, who ſtill make profeſſion of adhering to the chriſtian religion in all its purity, nevertheleſs indulge in ſuch a licentiouſneſs of opinion, as well as of practice, ſetting up their own private judgment for the rule of their faith, and rejecting that rule which Chriſt has eſtabliſhed in the living voice of his authorized

paſtors, as too plainly ſhews how weak the ties are that retain ſuch within the pale of the church, and as leaves too much ground to fear that if they were placed in the ſame circumſtances, they would not be found more faithful than the aforeſaid unhappy apoſtates!

It is plain that the contagion of irreligion is in theſe unhappy days almoſt univerſally ſpread, and that, more or leſs, it has infected far the greater part of chriſtians. In theſe circumſtances the moſt important leſſons of the goſpel, in a great meaſure, loſe their efficacy. Men can equally hear unmoved the promiſes of God's bounty and the threats of his juſtice. They are chiefly affected with what concerns their preſent life, and are little concerned about that which is to come.——Hence it becomes neceſſary to convince them, in the firſt inſtance, that the religion of Jeſus Chriſt is no leſs conducive to their happineſs as members of ſociety, and as individuals here upon earth, than to their eternal beatitude in the heavenly kingdom hereafter. Now this it is eaſy to prove, and this is preciſely what the apoſtle inculcates in the above quoted paſſage, where he ſays, *Godlineſs is profitable to all things, having a promiſe of the life that now is, and of that which is to come.*

By what ties are men firmly bound to each other, whether in domeſtic or civil ſociety, except by ſuch as religion furniſhes?

niſhes? What ſecurity have they for their conſtantly and invariably performing their mutual duties, except ſuch as is grounded on the firm baſis of the goſpel? What can at all times and in all poſſible circumſtances render mankind tender and provident parents, grateful and dutiful children, affectionate and conſtant huſbands and wives, juſt and beneficent fellow citizens, obedient and loyal ſubjects except the force of conſcience, and that, which alone can effectually ſupport conſcience in the diſcharge of its duties, viz. the ſyſtem of religion preached to us by Jeſus Chriſt? There is indeed an inbred affection between perſonswho are united together in natural or domeſtic relationſhip: there is alſo a mutual advantage and a civil coercion to inſure our obſervance of the laws of ſociety: but how often do theſe give way, and are found inſufficient for the abovementioned purpoſes? The child becomes impatient of parental authority, and loſes its natural affection for the authors of its days—an opportunity of benefiting ourſelves at the expence of our neighbour, without the ſmalleſt danger of puniſhment, or ſuſpicion ariſing from the ſame, preſents itſelf.—A wide ſpreading and irreſiſtible uſurpation requires of us, with the uplifted ſword over our heads to abjure our allegiance to our lawful ſovereign. In all the abovementioned inſtances, we ſee how inefficacious for inſuring the performance of

our mutual duties to each other every argument is, except ſuch as religion ſuggeſts. Theſe being independent of all accidental and external circumſtances, are not leſs powerful under ſuch temptations, as thoſe which have been deſcribed, than they are at other times.

To make the ſame truth ſenſible by another mode of reaſoning: what is the general bane of ſociety? what diſturbs the peace and union of families? what convulſes and overturns ſtates and kingdoms? evidently our immoderate ſelf-love and unreſtrained paſſions. It is pride which ſupplants paternal authority: avarice which occaſions fraud and injuſtice of every kind. It is ambition which urges men to break through the ſettled forms of government, in order to raiſe themſelves above their proper level. It is vain-glory which ſtimulates men to the commiſſion of the moſt horrible injuſtices to one part of their fellow creatures, in order to procure the applauſes of another part of them. Now what remedies does natural reaſon, and the moſt refined philoſophy provide for theſe fatal diſorders? the utmoſt that they can effect, as ſome of the holy fathers have remarked, is to reſtrain certain paſſions by the operation of certain others, as for example, avarice by vain-glory. Thus they are unable to remove thoſe ſources of public as well as of private miſery, except by the introduction of others

of

of as bad or even a worſe tendency. It is only the doctrine of Jeſus Chriſt that equally makes war at once upon all our paſſions, that aims at taking away each particular obſtacle to the peace and harmony of mankind, and that builds upon the ruins of our ſelfiſh paſſions a ſyſtem of pure cordial and unbounded love of our brethren.

The principle which I am now enforcing, namely, that religion is the very ſource of pure morality and the only pledge of our fidelity and conſtancy in the performance of the ſeveral duties which we owe to each other is obvious from this, that moſt people wiſh thoſe with whom they have any connection or concern to be religious, however deſtitute they are of religion themſelves. It is notorious that many parents and maſters of families, of profeſſed infidel, and even atheiſtical opinions, yet encourage chriſtianity amongſt their children and ſervants: and every one ſees that, upon obvious principles of policy, the adminiſtrators of every ſettled government, however unprincipled they may be themſelves, yet ſupport the cauſe of religion, at leaſt to a certain degree, in order to preſerve ſubordination and tranquility amongſt the governed.

It may indeed be ſaid that there have been flouriſhing ſtates and peaceable families in which the truths of revelation have been utterly unknown. But obſerve, as far

as this holds good, men have reſpected, at leaſt, the dictates of conſcience and of natural religion: and never before the preſent day, has an attempt been made to build ſociety of any kind upon the ruin of theſe. After all how melancholy and diſguſting is the ſcene which both the public and the private life of the moſt renowned and virtuous people of paganiſm preſents, when compared with the loweſt and moſt imperfect ſtate of chriſtianity! What horrid ſpectacles of ſenſuality, cruelty and inſenſibility do we behold amongſt them! Remember that it was the pure and benign religion of Jeſus Chriſt that ſuppreſſed polygamy, concubinage and unnatural luſts, that aboliſhed domeſtic ſlavery and cruelty, that put a ſtop to the murder of numberleſs human victims, who before had been ſlaughtered for public amuſement, that reſtrained the horrors of war, and in ſhort that introduced, as laws of ſociety, decency, humanity, and univerſal compaſſion and benevolence.

It has been intimated above that attempts have been made in our days to build up ſyſtems of ſociety not only without religion, but alſo upon the ruins of it. But what has been the ſucceſs of theſe efforts of philoſophic incredulity? They have all recoiled upon the heads of their founders, and involved them in the ſame miſery which they had entailed upon others. It has been

found

found impoſſible in theſe caſes to bind man to man by any engagement that laſted longer than the intereſt of the moment. In fact what extravagant profeſſions and ſolemn oaths of eternal fidelity in favor of the various ſyſtems of government that have ſucceeded each other with ſo much rapidity, have not theſe men vented in the face of heaven and earth, all of which have been violated without ſhame or remorſe, the inſtant that it ſuited their intereſt or their ſafety! In the mean time the diſciples of Chriſt in the midſt of the greateſt dangers and allurements have been found uniformly faithful to their civil no leſs than to their religious engagements: Why ſo? becauſe with them the obligation of an oath reſts upon a ſolid and unſhaken foundation. On the other hand, what unexampled and complicated miſery public and domeſtic has not reſulted from the irreligious proceedings in queſtion! what univerſal feuds and hatred, what refined treachery and cruelty, what unnumbered aſſaſſinations and acts of ſuicide, what authoriſed rapine and extortion, what exterminating wars internal and external, what wide waſting diſeaſes famine and want of every kind has not every where marked the progreſs of philoſophic irreligion! O! if religion, inſtead of being demonſtratively true, were evidently falſe, if there were, clearly, no hereafter for man, but all were to end with this life, how much would

would it be his intereſt to preſerve religion for the ſake of peace and happineſs in this world!

Still however the advantages that reſult from the beſt form of government, and that the beſt adminiſtered, and the comforts that ariſe from our deareſt ties, go but a very little way towards ſatisfying the deſires of our ſouls. The peace and happineſs of the mind, ſuch as is to be enjoyed in this life, reſide within ourſelves and are independent of all others. They conſiſt in knowing, loving and ſerving the ſource and end of our being, and therefore depend upon the practice of religion. Extinguiſh in your breaſt the ſacred torch of revelation, bring yourſelf, if you can, to a total diſbelief of the truths of the goſpel, and behold what dark and diſmal clouds of ignorance, uncertainty and fear with reſpect to all that it moſt concerns you to know and to provide for, envelope your whole mind. You are immerſed in a chaos from which you are unable to extricate yourſelf, you know not from whence you came, nor whither you are going, nor for what end you were made, nor how to be happy. A child, a peaſant that has learned the rudiments of the chriſtian religion, is evidently wiſer in all theſe particulars, than the moſt enlightened philoſophers of antiquity were. In this ſtate of mental darkneſs all thoſe conſoling truths diſappear which alone can ſweeten the bitter cup of human calamity.

mity. Hope is baniſhed from your mind, and a dreadful divorce takes place between your ſoul and God, of whom either you entirely loſe ſight, or at leaſt, of the means of ſerving him and rendering him propitious.

What can indemnify your mind for this fatal loſs? What conſolation can you find *whilſt it is ſaid to you daily where is your God?* Pſ. xli. 4. Yes they are the conſolatory truths of chriſtianity which alone can ſooth the innumerable afflictions of life. Theſe teach you that *bleſſed are they who mourn*, that *bleſſed are they who ſuffer perſecution for juſtice ſake*, and that *bleſſed are they who die in the Lord, becauſe their works follow them.* Theſe truths have produced their full effects, and continue to produce them upon ſincere and fervent chriſtians even in the preſent day. They have not only reconciled ſuch to that inevitable ſentence, which we are each moment expoſed to, but alſo we have ſeen inſtances of their rendering them deſirous of *being diſſolved and of being with Chriſt*, and of their cauſing them to rejoice at ſuffering contumely for his name, inſomuch that whole bands even of the weaker ſex have been ſeen joyfully proceeding to martyrdom as if they were going to a feaſt, and ſinging the canticles and litanies of the church with the ſame compoſure, as if they had been in their own peaceable cloiſters.

You are not ignorant of the ſpecial comforts and advantages adapted to your particular wants, which you enjoy in this ſacred religion, as it has been handed down to you by a perpetual ſucceſſion of faithful paſtors from the apoſtles themſelves. You know that you are not only permitted at all times to preſent yourſelves before the giver of all good gifts, by the means of prayer, but that you may preſent the ſame through and with that ſacred victim, which *from the riſing to the ſetting of the ſun is offered up to him in every place* by his miniſters, and in which *he is well pleaſed*. You know that beſides the laver of baptiſm, in which it is given you to waſh your native garments clean in the blood of the Lamb, you have alſo the bath of penance, in which you may recover this all-important purity if you have unhappily loſt it by wilful ſin. Do you faint under the aſſaults of the powerful enemies of your ſoul? You have the grace of confirmation prepared for you: you have the fleſh and blood of the ſpotleſs Lamb in the adorable banquet of the euchariſt, to ſtrengthen and ſupport you. Are you terrified at the laſt attacks of the enemy of your ſoul? The fortifying and expiatory grace of extreme unction is conſigned to the church for your peculiar aſſiſtance in this critical ſituation. Even after death itſelf the charity of your tender mother the church does not abandon you. Even then you will, probably, experience

rience the ineſtimable advantage of that communion of ſaints which unites all the members of the church of God whether ſuffering militant or triumphant in one holy and beneficial brotherhood.

When we reflect upon all theſe ineſtimable comforts and advantages which we derive from the religion that Chriſt has taught us, can we help exclaiming with an ancient father of the church, *Juvat credere, ſperare delectat**. It is advantageous to believe, it is delightful to hope? When we reflect that it is the aim of the pretended philoſophers and impious freethinkers of the age to rob us of all theſe bright proſpects and glorious hopes, can we avoid conſidering them as the worſt enemies of the happineſs of man in this world, no leſs than in the next? Finally, when we compare the gloomy and unſettled ſtate of the minds of theſe men, their general profligacy and unhappy ends, with the calm ſerenity and joyful hopes of the ſervants of God during the whole tenour of their pious days, and even in the agonies of diſſolution itſelf, who will not join with another holy father of the church in wiſhing rather to err with the latter, than to be in the right with the former†. But ye have not erred ye holy and enlightened ſaints of all ages, ye have not erred in believing in a religion ſo beneficial to man

* St. Ambroſe. † St. Jerome.

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and ſo worthy of having *the Father of lights and the God of all conſolation* for its author. But rather the fumes of their ſwelling pride and the exhalations of their unreſtrained ſenſuality have cauſed the pretended ſages of this world to fall into errors fatal to their preſent, no leſs than to their future happineſs.

Let us daily eſtimate this celeſtial treaſure of revelation, *more precious than gold and ſweeter than honey and the honeycomb*, which the mercy of God has beſtowed upon us, knowing that *he has not done thus to every nation, nor has he manifeſted his judgments to them.* Let us engage the divine bounty to continue to us this all-important grace of faith which he has of late withdrawn from ſo many unhappy ſouls, by leading lives conformable to the dictates of our holy religion, and by ſtifling in our minds the firſt ſeeds of incredulity, *bringing into captivity every underſtanding to the obedience of faith*, 2 Cor. x. 5. and being content to *ſee now through a glaſs in a dark manner*, until we are permitted to *ſee face to face*, 1 Cor. xiii. 12.

✝ J. C.

17 SUNDAY ninth after Pentecoſt. S Oſmund B *of Saliſbury* and Conf. doub, *white.* Veſp of him to the little Chapter, then of S Camillus, com of S Oſmund, of the Sunday, and of SS Symphoroſa, &c. MM.
18 Mond. S Camillus Conf. doub, *white.*
19 Tueſ. S Vincent of Paulo Conf. doub, *white.*
1,17
⊙ 20 Wed. S Jerome Æmilian Conf, doub, *white.*
21 Thurſ. S Henry Empr and Conf (alias the 15.) ſemid, *white.*
22 Frid S Mary Magdalen, doub, *white,* abſtin.
23 Sat. *Vigil.* S Apollinaris B M doub, *red,* abſtin.
24 SUNDAY tenth after Pentecoſt, *green.* Veſp of S James, *red.*
25 Mond. S James Ap. doub of ſecond claſs, *red.* Feaſt of devotion. Veſp of him, com of S Ann.
26 Tueſ S Ann, great doub, *white.* Feaſt of devotion.
☾ 27 Wed. S Alexius Conf (from the 24. alias 17) ſemid,
3,18 *white.*
28 Thurſ. SS Nazarius, &c. MM. ſemid, *red.*
29 Frid. S Martha, Virg. ſemid, *white,* abſtin.
30 Sat. Of our Lady, *white,* abſtin.
31 SUNDAY eleventh after Pentecoſt. S Ignatius Conf doub, *white.* Veſp of S Peter's Chains, com of S Paul, of S Ignatius, of the Sunday, and of the SS Machabees MM.

AUGUST 31 Days.

1 Mond. S Peter's Chains, great doub, *white.*
2 Tueſ. S Stephen I. P M. ſimple, *red.*
6,34
● 3 Wed. The finding of S Stephen the firſt M. ſemid, *red.*
4 Thurſ. S Dominick Conf, doub, *white.*
5 Frid. Our Lady ad Nives, great doub, *white,* abſt.
6 Sat. Transfiguration of our Lord, great doub, *white,* abſtinence.
7 SUNDAY twelfth after Pentecoſt. S Cajetan Conf. doub, *white.* Veſp of him, com of the Sunday, and SS Cyriacus, &c. MM.
8 Mond. SS Cyriacus, &c. MM. ſemid, *red.*
9 Tueſ. Vigil of S Laurence, *purple.*

2,9
D 10 Wed. S Laurence M, doub of ſecond claſs, with an Octave, *red*, Feaſt of devotion. Veſp of him, com of SS Tiburtius, &c. MM.
11 Thurſ. Of the Octave, ſemid, *red.*
12 Frid. S Clare, Virg. doub, *white*, abſtin.
13 Sat. *Vigil.* Of the Octave, ſemid, *red*, abſtin.
The Indulgence begins.
14 SUNDAY thirteenth after Pentecoſt, *red.* Veſp of the Aſſumption, *white.*
15 Mond. ASSUMPTION of our Lady, doub of firſt claſs, with an Octave, *white.* Veſp of the Feaſt, com of S Hyacinth.
16 Tueſ. S Hyacinth Conf. doub, *white.*
17 Wed. Octave-day of S Lawrence, doub, *red.*
⊙ 18 Thurſ. Of the Octave of the Aſſumption, ſemid,
3,23 *white.*
19 Frid. Of the Octave, ſemid, *white*, abſtin.
20 Sat. S Bernard, Abb Conf. doub, *white*, abſtin.
21 SUNDAY fourteenth after Pentecoſt S Joachim Father of the B Virg. great doub, *white.* Veſp of him, com of the Aſſumpt, as in the firſt Veſp of the Sunday, and of SS Timothy, &c. MM.
22 Mond. The Octave-day of the Aſſumpt. doub, *white.*
The Indulgence ends.
23 Tueſ. *Vigil.* S Philip Benitius, Conf. doub, *white.*
24 Wed. S Bartholomew Ap. doub of ſecond claſs, *red.* Feaſt of devotion. Veſp of him, com of S Lewis.
☾ 25 Thurſ. S Lewis, K and Conf. ſemid, *white.*
9,30
26 Frid. S Jane Frances, Wid (from the 21) doub, *white*, abſtin.
27 Sat. S Joſeph Calaſanctius Conf. doub, *white.* abſt.
28 SUNDAY fifteenth after Pentecoſt. S Auſtin B C. Dr. doub, *white.* Veſp of the Decollation, com of S Auſtin, of the Sunday, and of S Sabina M. *red.*
29 Mond. Decollation of S John Bapt. great doub, *red.*
30 Tueſ. S Roſe *of Lima*, Virg, doub, *white.*
31 Wed. S Aidan B and Conf. doub, *white.*

SEPTEMBER 30 Days.

● 1 Thurſ. S Raymund Conf, doub, *white.*

3,37

2 Frid. S Stephen K and Conf, ſemid, *white,* abſt.

3 Sat. Of our Lady, *white,* abſtin.

4 SUNDAY ſixteenth after Pentecoſt, *green.* Veſp of it, com of S Lawrence B Conf.

5 Mond. S Lawrence Juſtinian B and Conf. ſemid, *wh.*

6 Tueſ. Feria, *green:*

7 Wed. Feria, *green.*

8 Thurſ. Nativity of the B Virg, doub of ſecond claſs, with an Octave, *white.* Feaſt of devotion. Veſp of

5,52 the Feaſt, com of S Gorgonius M.

☽ 9 Frid. Of the Octave, ſemid, *white,* abſtin.

10 Sat. S Nicholas Tolentine, Conf. doub, *white,* abſt.

11 SUNDAY ſeventeenth after Pentecoſt. The Name of the B V. Marv, great doub, *white.* Veſp of the feaſt, com of the Sunday.

12 Mond. Of the Octave, ſemid, *white.*

13 Tueſ. Of the Octave, ſemid, *white*

14 Wed. Exaltation of the Croſs, great doub, *red.*

15 Thurſ. The Octave-day, doub, *white*

16 Frid. SS Cornelius, &c. MM. ſemid, *red,* abſtin.

4,14

⊙ 17 Sat. The Stigmas of S Francis, doub, *white.* abſtin.

18 SUNDAY eighteenth after Pentecoſt. S Joſeph of Cupertino Conf. doub, *white.* Veſp of him to the little Chapter, then of SS Januarius, &c. MM. com of S Joſeph, and of the Sunday, *red.*

19 Mond. SS Januarius, &c. MM. doub, *red.*

20 Tueſ. *Vigil.* SS Euſtachius, &c. MM, doub, *red.*

21 Wed. S Matthew Ap and Evang, doub of ſecond claſs, *red.* Feaſt of devotion. Veſp of him, com of S Thomas, and of SS Mauritius, &c. MM. Ember-day, faſt.

22 Thurſ. S Thomas of Villanova B and Conf. ſemid, *white.*

23 Frid. S Linus P M ſemid, *red.* Ember-day, faſt.

3,30

☾ 24 Sat. Our Lady of Mercy, great doub, *white.* Ember day, faſt. *The Indulgence begins.*

25 SUNDAY nineteenth after Pentecoſt, *green.* Veſp of it, com of SS Cyprian, &c. MM.

26 Mond. SS Cyprian, &c. MM ſimple, *red.*
27 Tueſ. SS Coſmas and Damian MM, ſemid, *red.*
28 Wed. S Wenceſlaus M. ſemid, *red.*
29 Thurſ. S Michael Arch, doub of ſecond claſs, *white.* Feaſt of devotion. Veſp of him, com of S Jerome.
30 Frid. S Jerome Conf. Dr. doub, *white,* abſtin.

2,59 OCTOBER 31 Days.

● 1 Sat. S Remigius B Conf. ſemid, *white,* abſtin.
2 SUNDAY twentieth after Pentecoſt. Roſary of the B Virg, great doub, *white.* Veſp of the feaſt, com of S Thomas and of the Sunday.
The Indulgence ends.
3 Mond. S Thomas B *of Hereford* and Conf, doub, *wh.*
4 Tueſ. S Francis Conf. doub, *white.*
5 Wed. Our Guardian Angels (from the 2.) doub, *wh.*
6 Thurſ. S Bruno Conf, doub, *white.*
7 Frid. S Mark P and Conf. ſimple, *white,* abſtin.
8 Sat. S Bridget Wid. doub, *white.*

1,35
☽ 9 SUNDAY twenty-firſt after Pentecoſt, *green.* Veſp of S Paulinus com of the Sunday, *white.*
10 Mond. S Paulinus AB *of York* and Conf. doub, *wh.*
11 Tueſ. S Francis Borgia, Conf, ſemid, *white.*
12 Wed. S Wilfrid AB *of York* and Conf. doub, *white.*
13 Thurſ. S Edward, K and Conf, doub of ſecond claſs with an Octave, *white.*
14 Frid. S Calliſtus P M. ſemid, *red,* abſtin.
15 Sat. S Tereſa Virg. doub, *white,* abſtin.
⊙ 16 SUNDAY twenty-ſecond after Pentecoſt, *white.*
4,4 Veſp of it, com of S Hedwige, and of the Octave.
17 Mond. S Hedwige, Wid. ſemid, *white.*
18 Tueſ. S Luke Evang doub of ſecond claſs, *red.*
19 Wed. S Peter of Alcantara Conf, doub, *white.*
20 Thurſ. Octave day of S Edward, doub, *white.*
21 Frid. SS Urſula, &c. VV MM. great doub, *red,* abſtinence.
22 Sat. S John Cantius Conf, doub, *white,* abſtin.

10,22
☾ 23 SUNDAY twenty-third after Pentecoſt, *green.* Veſp of it, com of SS Denis, &c. MM.
24 Mond. SS Denis, &c. MM (from the 9) ſemid, *red.*
25 Tueſ. S John of Beverley AB *of York,* and Conf. doub, *white.*

26 Wed.

26 Wed. S Evariſtus PM. ſimple, *red.*
27 Thurſ. Vigil of the App, *purple.*
28 Frid. SS Simon and Jude App, doub of ſecond claſs, *red.* Feaſt of devotion. Veſp of them, com of S Bede, abſtinence.
29 Sat. S Bede Conf. doub, *white*, abſtin.
The Indulgence begins.
● 20 SUNDAY twenty-fourth after Pentecoſt, *green*, (the
5,18 fourth Sunday after Epiph) Veſp of it.
31 Mond. Vigil of all Saints, *purple*, faſt.

NOVEMBER 30 Days.

1 Tueſ. ALL SAINTS, doub of firſt claſs with an Octave, *white.* After Veſp of the Feaſt are the Veſp for the Dead, *black.*
2 Wed. All Souls, *black.*
3 Thurſ. S Winefride Virg M, doub, *red.*
4 Frid. S Charles B and Conf. doub, *white*, abſt.
5 Sat. Of the Octave, ſemid, *white*, abſtinence.
6 SUNDAY twenty-fifth after Pentecoſt, *white*, (the fifth Sunday after Epiph) Veſp of it, com of the Octave.
☽ 7 Mond. Of the Octave, ſemid, *white.*
9,34
8 Tueſ. The Octave-day, doub, *white.*
The Indulgence ends.
9 Wed. Dedication of S John Lateran, doub, *white.*
10 Thurſ. S Andrew Avelline Conf. ſemid, *white.*
11 Frid. S Martin B and Conf. doub, *white*, abſtin.
12 Sat. S. Martin LPM. ſemid, *red*, abſtinence.
13 SUNDAY twenty-ſixth after Pentecoſt, *green*, (the ſixth Sunday after Epiph) Veſp of S Erconwald,
3,18 com of the Sunday, *white.*
⊙ 14 Mond. S Erconwald B *of London* and Conf. doub, *white.*
15 Tueſ. S Gertrude Virg. doub, *white.*
16 Wed. S Edmund AB *of Canterbury* and Conf. doub, *white.*
17 Thurſ. S Hugh B *of Lincoln* and Conf. doub, *white.*
18 Frid. Dedication of the Churches of SS Peter and Paul, doub, *white*, abſtinence.
19 Sat. S Elizabeth Wid. doub, *white*, abſtin.
20 SUNDAY twenty-ſeventh and laſt after Pentecoſt.

S Ed-

S Edmund K & M. great doub, *red.* Veſp of the Preſentation; com of S Edmund and of the Sunday, *white.*

☾ 21 Mond. Preſentation of the B Virg, great doub, 7,2 *white.*

22 Tueſ. S Cecily Virg M. doub, *red.*

23 Wed. S Clement LPM. ſemid, *red.*

24 Thurſ. S John of the Croſs Conf. doub, *white.*

25 Frid. S Catherine Virg M. doub, *red,* abſtinence.

26 Sat. S Felix Conf (alias the 20) doub, *white,* abſt.

27 SUNDAY firſt of Advent, *purple.* Veſp of is, com of S Didacus.

28 Mond. S Didacus Conf (from the 13) ſemid, *white.* 10,37

● 29 Tueſ. *Vigil.* S Gregory Thaumaturgus B and Conf (from 27, alias the 17) ſemid, *white.*

30 Wed. S Andrew Ap, doub of ſecond claſs, *red.* Feaſt of devotion, faſt.

DECEMBER 31 Days.

1 Thurſ. Feria, *purple.*

2 Frid. S Bibiana Virg M. ſemid, *red,* faſt.

3 Sat. S Francis Xaverius Conf, doub, *white,* abſt.

4 SUNDAY ſecond of Advent, *purple.* Veſp of S Birinus, com of the Sunday, and of S Sabba Abbot, *white.*

5 Mond. S Birinus B *of Dorcheſter* and Conf. doub, *white.*

6 Tueſ. S Nicholas B and Conf. doub, *white.*

☽ 7 Wed. S Ambroſe BC Dr. doub, *white,* faſt. 3,58

8 Thurſ. Conception of the B Virg, doub of ſecond claſs with an Octave, *white.* Feaſt of great devotion. Veſp of the feaſt, com of S Peter Chryſologus, and of Advent.

9 Frid. S Peter Chryſologus, BC Dr. (from the 4.) doub, *white,* faſt.

10 Sat. Of the Octave, ſemid, *white,* abſtin.

11 SUNDAY third of Advent, *purple.* Veſp of it, com of S Damaſus, and of the Octave.

12 Mond. S Damaſus P and Conf (from yeſterday) ſemid, *white.*

13 Tueſ.

13 Tueſ. S Lucy Virg M. doub, *red.*
⊙ 14 Wed. Ember-day, *purple*, faſt.
2,13
15 Thurſ. The Octave day, doub, *white.*
16 Frid. S Euſebius BM. ſemid, *red.* Ember day, faſt.
17 Sat. Ember-day, *purple*, faſt. Antiph. *O Sapientia.*
18 SUNDAY fourth of Advent, *purple.* Veſp of it, the Antiph. *O Adonai.*
19 Mond. Feria, *purple.* Antiph. *O radix.*
20 Tueſ. Vigil of S Thomas, *purple. O clavis.*
6,20
☾ 21 Wed. S Thomas Ap, doub of ſecond claſs, *red.* Feaſt of devotion. *O Orieus*, faſt.
22 Thurſ. Feria, *purple.* Antiph. *O Rex.*
23 Frid. Feria, *purple. O Emmanuel*, faſt.
24 Sat. Chriſtmas-Eve, *purple*, faſt.
The Indulgence begins.
25 SUNDAY (*vacant*) CHRISTMAS-DAY, doub of firſt claſs with an Octave, *white.* In Veſp com of S Stephen.
26 Mond. S Stephen Protom. doub of ſecond claſs with an Octave, *red.* Feaſt of devotion. The pſalms at Veſp on this and the three following feſtivals are the ſame as on Chriſtmas-day; then from the littler Chapter of S Stephen, com of S John, and of Chriſtmas.
27 Tueſ. S John Evang, doub of ſecond claſs with an Octave, *white.* Feaſt of devotion. In Veſp com of Holy Innocents, of Chriſtmas, and of S Stephen.
28 Wed. Holy Innocents, doub of ſecond claſs with an Octave, *purple.* Feaſt of devotion. Veſp from the little Chapter of S Thomas M, com of Holy Innocents, and of Chriſtmas, *red.*
5,59
● 29 Thurſ. S Thomas of Canterbury B M. doub of firſt claſs, with an Octave, *as Patron of the Engliſh Clergy*, *red.* Feaſt of great devotion. In Veſp com of the Sunday within the Octave, and of Chriſtmas.
30 Frid: Of the Sunday within the Octave, ſemid, *white*, abſtinence.
31 Sat. S Silveſter P. and Conf. doub, *white*, abſt.

LAUS DEO SEMPER.

The following year 1797—The Dominical Letter will be A.—The Epact 1.—Eaſter Sunday April 16.

Introit. Pſ. xxv.

REmember, O Lord, thy bowels of compaſſion and mercy that are from the beginning: leſt at any time our enemies ſhould prevail over us: deliver us, O God of Iſrael, from all our perplexities.

Pſ. ib. To thee, O Lord, have I lifted up my ſoul: in thee, O my God, I put my truſt, let me not be confounded.—Glory, &c.

The Collect.

O God of battles, who graunteſt victory to thoſe who hope in thee, mercifully hear our prayers, that the evil deſigns of our enemies being defeated, we may praiſe thee in perpetual thankſgiving. Through, &c.

The Epiſtle. Jer. xlii.

IN theſe days, all the captains of the warriors came and ſaid to Jeremiah the prophet, pray for us to the Lord thy God: and the word of the Lord came unto Jeremiah, and he called all the captains of the warriors and all the people, from the leaſt to the greateſt. And he ſaid unto them, thus ſaith the Lord God of Iſrael, to whom ye have ſent me, that I might proſtrate with your prayers in his ſight: if repoſing ye ſhall ſtay in this land, I will erect and not deſtroy you, I will plant and not eraſe: for now I am appeaſed by the evil with which I have afflicted you. Fear not from the face of the king of Babylon, whoſe force ye dread: fear him not, ſays the Lord, becauſe I am with you, that I may ſave and free you from his hand, & I will ſhew mercy to you, and will take pity on you, & will cauſe you to dwell in your own land, ſayeth the Lord God almighty.

Gradual. Pſ. ixxvi.

THOU, O God, who workeſt wonders alone, haſt made known thy power amongſt nations.——V. Thou haſt by thy power delivered thy people, the children of Iſrael, and Joſeph. Alleluia, alleluia.——V. Pſ. lviii. Deliver me from my enemies, O my God, and from thoſe riſing up againſt me, deliver me. Alleluia.

Alleluia is omitted after Septuageſima, inſtead of which is ſaid the following.

The Tract. Pſal. cii.

O Lord, deal not with us according to our ſins which we have committed, nor puniſh us according to our iniquities.——V. Pſ. lxxviii. Remember not, O Lord, our paſt offences, but let thy mercies ſpeedily extend to us, becauſe we are reduced to the greateſt miſery.——V. Help us, O God, our Saviour, and for the glory of thy name, O Lord, deliver us, and for thy name ſake be propitious to our ſins.

In Paſchal Time the Gradual is omitted, and the Alleluia is ſaid.

V. Pſ. lviii. Deliver me from my enemies, O my God, and from thoſe riſing up againſt me, deliver me. Alleluia.——V. And I will praiſe thy power, and early will exult in thy mercy. Alleluia.

The Goſpel, St. Matthew, c. xxiv. v. 2 to 8.

AT that time: the diſciples came to him privately, ſaying: Tell us when ſhall theſe things be and what ſhall be the ſign of thy coming, and of the conſummation of the world? And Jeſus anſwering, ſaid to them: Take heed that no man ſeduce you: For many will come in my name, ſaying: I am Chriſt: and they will ſeduce many. And you ſhall hear of wars, and rumours of wars. See that ye be not troubled. For theſe things muſt come to paſs, but the end is not yet. For nation ſhall riſe againſt nation, and kingdom againſt kingdom; and there ſhall be peſtilences, and famines, and earthquakes in many places. Now all theſe are the beginnings of ſorrows.

The Offertory. Pſ. xvii.

Thou, O Lord, wilt ſave thy people in diſtreſs, and thou wilt humble the eyes of the proud: for who is God beſides thee, O Lord.

Secret.

Accept, O Lord, the ſacrifice which we offer unto thee, that we may be delivered from the ſcourge of war, and placed under the wings of thy protection. Thro', &c.

Communion. Pſ. xxx.—Incline thine ear, make haſte to deliver us.

Poſtcommunion.

O God, the ſupreme ruler of kings and of kingdoms, who by chaſtiſing healeſt us, and by pardoning preſerveſt us, ſhower down thy mercies upon us, that being ſecured by thy power, we may improve the bleſſings of peace to the amendment of our lives. Through our Lord, &c.

TENARY INDULGENCES

Granted to the Faithful, throughout this Kingdom, at the following Times.

I. ON Chriſtmas-day, and the twelve days following to the day of Epiphany, incluſively.

II. In the firſt week in Lent, beginning with the firſt Sunday, and ending with the ſecond Sunday, incluſively.

III. At Eaſter, i. e. from Palm-Sunday to Low-Sunday, incluſively.

IV. From Whitſunday to the end of the octave of Corpus Chriſti.

V. On the feaſt of St. Peter and St. Paul, and during the octave.

VI. From the Sunday preceding the feſtival of the aſſumption of the bleſſed Virgin Mary to the twenty-ſecond day of Auguſt, incluſively. But if the feſtival of the aſſumption falls on a Sunday, the indulgence begins on that day.

VII. On the Sunday preceding the feſtival of St. Michael to the Sunday following, incluſively. But if the feſtival of St. Michael falls on a Sunday, the indulgence begins on that day.

VIII. From the Sunday preceding the feſtival of All-Saints to the eight day of November, incluſively. But if the feſtival of All-Saints falls on a Sunday, the indulgence begins on that day.

Conditions of the I, III, VI, and VII, are,

1. To confeſs their ſins with a ſincere repentance to a prieſt approved by the biſhop.

2. Devoutly and worthily to receive the holy communion.

3. To viſit ſome chapel or oratory, where Maſs is celebrated, and there offer up their prayers for the peace and welfare of God's church.

4. That they be in a diſpoſition, if their circumſtances will allow it, to aſſiſt the poor with alms in proportion to their abilities; or to frequent catechiſm or ſermons; or to viſit and comfort the ſick, and ſuch as are near their end, if they have the opportunity.

Note. It is not required, for the gaining theſe indulgen-

ces, that these works of mercy, corporal or spiritual, or the assisting at catechisms or sermons, be done on the same day with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when opportunity shall offer.

The Conditions of II, IV, and VIII, are,

1. To confess their sins with a sincere repentance to a priest approved by the bishop.

2. Devoutly and worthily to receive the holy communion.

3. If their condition will allow it, to give some alms to the poor, either on the eve, or on the day of their communion.

4. On the day of their communion to offer up some prayers to God, for the whole state of the catholic church throughout the world. For the bringing all straying souls to the fold of Christ. For the general peace of Christendom, and for the blessing of God upon this nation.

V. To the indulgences formerly granted, his late holiness Pope Clement XIV. was pleased to add a new one in favour of all the faithful living in the English missions, who being truly penitent, and having confessed their sins, shall worthily receive the holy communion on the feast of St. Peter and St. Paul, June 29, or on any day within the octave, and shall for some space of time pray to God with a sincere heart, for the conversion of infidels and heretics, and for the free propagation of the holy faith.

London, Oct. 23, 1789.

Extract of a Letter from the Right Rev. Dr. Moylan, *Titular Bishop of Cork. Dated May* 28, 1792.

THE decree of the council of Trent relative to clandestine marriages has been received in all the dioceses of this kingdom, except the Archbishopric of Dublin, the Bishoprics of Kildaire, Ferns, Ossory, Meath, and in the Wardenship of Galway.—In our province of Munster it was promulgated with the necessary forms in every parish the end of the year 1775, and from that period has had the force of law, and considered as binding on our people, and as a rule of conduct for our clergy.—It does not extend to the marriages of Protestants, nor to the marriage of a Ro-

man

man Catholic to a Proteſtant, as the deciſion of Benedict XIV. on the marriages in Holland has been adopted, and confirmed by the anſwer of the Sacred Congregation to a conſultation made on that head by our late Metropolitan, the moſt Rev. Dr. Butler, of pious memory.

By a decree of Pius VI. 29th of March 1778, the Holy Days of obligation were reduced in the ſame manner as they were in England in the foregoing year, excepting the Feaſts of St. Patrick, and the Nativity of St. John Baptiſt, which remain of Obligation. Vigils and Faſtings Days throughout the year the ſame as in England, except the Eve of St. John Baptiſt, which is ſtill kept.

CHAPELS.

*All thoſe marked with a * are ſupported by ſubſcription, donations or legacies by will.*

* *Virginia-ſtreet*, Ratcliff-highway.

* *White-ſtreet*, Little Moore-fields.

* *St. George's Chapel*, near the New Market, London-road, St. George's-fields.—This eſtabliſhment is ſtill encumbered with a conſiderable debt, and the laborious Paſtors but an uncertain ſubſcription for their maintenance, collected from the ſeats, though there is not a place of more utility than this chapel.

Sardinian Chapel, Duke-ſtreet. Lincoln's-inn-fields.

* *St. Patrick's Chapel*, Sutton-ſtreet, Soho-ſquare.

* *French Chapel*, Dudley-court, Denmark-ſtreet, Soho-ſquare.—Catechiſm and ſermons are in that language.—Conferences are held on Tueſdays and Fridays at three o'clock in the afternoon.

* *Bavarian Chapel*, Warwick-ſtreet, Golden-ſquare.

* *No. 38, York-ſtreet*, Queen-ſquare, Weſtminſter.

Portugueſe Chapel, South-ſtreet, South-Audley-ſtreet, Groſvenor-ſquare.

Spaniſh Chapel, Spaniſh-place, Mancheſter-ſquare.

* *Ham-Lane*, near Stratford, Eſſex.

* *Saliſbury-Lane*, Rotherhithe.

* *Clark's-Buildings*, Greenwich, Kent.

Bornham-Houſe Academy, Carſhalton, near Croydon, Surry.

* *Vine-Yard*, Richmond, Surry.

Shrewſbury-Houſe, Iſleworth, Middleſex.

Hammerſmith.
Brook-Green, near Hammerſmith.
* In the *Grove*, Hampſtead-road.
* *Paradiſe-Row*, Brompton, Kent.
* *St. Peter-Street*, Wincheſter, Hants.
* *Middle-Street*, Goſport, ditto.
* *No. 2, Unicorn-Row*, Portſea, ditto.

Sketches of the Act paſſed in favor of Roman Catholics, proper to be known by thoſe who have lately fled from the ſanguinary Laws of France, to ſhelter under the benign aſylum of Britiſh protection and benevolence.

By an Act 31ſt Geo. III. 1791, chap. 32. Clauſe 1. Roman Catholics claiming benefit of this act are obliged to make declaration and take the oath appointed by it in open court, between the hours of nine in the morning and two in the afternoon, at Weſtminſter, in his Majeſty's Court of Chancery, King's Bench, Common Pleas, Exchequer, or in any courts of general or quarter ſeſſion of or for the county, city, or place where ſuch perſon reſides; which declaration and oath muſt be ſubſcribed with their proper name, occupation and reſidence, the regiſter and certificate of which will be a ſmall expence according to the court it is made in.

Clauſe 4. No one having taken the oath appointed by ſaid Act is proſecutable for being a Papiſt, or reputed Papiſt—for hearing or ſaying Maſs—for being prieſt or deacon, or entering or belonging to any eccleſiaſtical order or community of the church of Rome, or for being preſent at or performing or obſerving any rite, ceremony, practice, or obſervance of the Popiſh religion, or maintaining or aſſiſting others therein.

Clauſe 5. Obliges to certify to the Clerk of the Peace for the county, city or place, ſuch place of congregation or aſſembly for religious worſhip.

Clauſe 6. Provides the doors during religious aſſembly ſhall neither be locked, barred, or bolted, on pain of every one preſent forfeiting the benefits of this Act, notwithſtanding their having made the declaration and taken the ſaid oath required.

Clauſe

Clauſe 11. That no benefit ſhall extend to any Roman catholic eccleſiaſtic permitted by this Act, who ſhall officiate in any place of congregation or aſſembly for religious worſhip with a ſteeple or bell, or at any funeral in any church or church-yard, or who ſhall exerciſe any of the rites or ceremonies of his religion, or wear the habit of his order SAVE within ſome place of congregation or aſſembly for religious worſhip permitted by this Act.

Clauſe 13. Provides that eccleſiaſtics or other perſons having made the declaration and taken the oath by this Act appointed, may teach and inſtruct youth as tutor, ſchoolmaſter, &c.

Clauſe 16. No ſchool to be opened till it is firſt regiſtered by the Clerk of the Peace, &c.

The Form of an Application to regiſter, and obtain a Certificate for a Roman Catholic Chapel to be opened as the Law directs.

THESE are to certify to his Majeſty's Juſtices of the Peace for the that there is a Roman Catholic Chapel in Street, in the Pariſh of in the And I do hereby require you to record the ſame at the preſent {General / Quarter} of the Peace for the ſaid agreeable to the Act of Parliament made in the thirty-firſt Year of the Reign of his preſent Majeſty King George the Third, intituled, "An Act to relieve "upon conditions, and under reſtrictons, the perſons there-"in deſcribed, from certain penalties and diſabilities to "which Papiſts, or perſons profeſſing the Popiſh religion, "are by law ſubject." Witneſs my hand this day of 179

N. N. Clerk.
Miniſter of the ſaid chapel.

To N. N. Eſq.
Clerk of the Peace for
the county of N.

* The ſame kind of application will do to regiſter a ſchool.

The Narrative of the Sufferings of the Engliſh Communities under the dominion of the French Republicans, continued from Directory of laſt year, page 13.

THE ENGLISH BENEDICTINE DAMES OF CAMBRAY.

This community was the firſt filiation of the mother-houſe of religious women of St. Benedict's order, founded in 1599 at Bruſſels. Dame Francis Gavin, D. Pudentiana Deacon, and Viviana Yaxley, having made their profeſſion and imbibed the ſpirit of their order at the laſt mentioned convent, left the ſame in the year 1623, and under the direction of Dom Rudeſind Barlow, then preſident of the congregation of Engliſh Benedictine Monks, went to eſtabliſh the convent at Cambray. They were ſoon joined by nine young ladies, among whom were Catharine and Margaret Gaſcoyne, of Parlington, in Yorkſhire; Gertrude More, who proved ſtill more illuſtrious for her knowledge and practice of piety and of the interior life, under that profound ſcholar and eminent myſtic Dom Auguſtine Baker, than for birth, being the grand daughter of the immortal Sir Thomas More, and Lucy Vavaſſour of Haſlewood, all of whom choſe this new eſtabliſhment for the place of their retreat from the pomps and the temptations of a wicked world.

The firſt abbeſs of this convent was the abovementioned Dame Frances Gavin or Gawen, who however retained this dignity only ſix years, ſpending the remaining eleven years of her life, until 1640, as a private religious. She was ſucceeded by Dame Catharine Gaſcoigne, who governed that convent for 34 years with ſo high a reputation for piety and prudence, that the archbiſhop of the ſee, Vanderburgh, choſe her to reform the French Benedictine convent of St. Lazare in the ſame city. It was this prelate who placed the Engliſh convent of Cambray under the juriſdiction of the congregation of Benedictine monks of the ſame nation, to which they have ever ſince been united.

Theſe Ladies had acquired a great reputation for their method of education, for their performances in fine needle-work, and artificial flowers, and for cutting out upon vellum,

lum, various ornaments and devices with the moſt exquiſite taſte and execution. By theſe and their other reſources, they lived without being any burthen, but rather were a benefit to the country in which they were placed, whilſt their principal attention and endeavours were bent, by the exerciſes of religion and the practice of every virtue, upon arriving at our true country in the heavenly regions. It was however the will of the Almighty to prepare them all in general, and more immediately ſome of them for this happineſs by a courſe of ſufferings.

In the ſummer of the year 1793, the allied armies having puſhed their conqueſts almoſt to the gates of Cambray, theſe poor religious were adviſed, for a double purpoſe of treachery, to lay in proviſions againſt the ſiege that was then expected to take place. They liſtened to this advice, and accordingly provided themſelves with ſuch a ſtock of neceſſaries as their finances would allow them to purchaſe. Not being conſcious of having given any offence, they conceived themſelves to be in perfect ſafety, when, on the 18th of October, in the ſaid year, they were ſurpriſed by a body of guards, part of whom ſurrounded, whilſt the reſt entered into their convent, and in leſs than half an hour hurried them out of the ſame without affording them the means of taking with them a change of clothes or any other neceſſaries. The appointed place of their captivity was Compeigne, which was more within reach of the aſſaſſins, who then deluged the ſtreets of Paris with human blood, than Cambray was. Thither theſe ladies, whoſe only crimes were their religion and their country, were carried in open carts, amidſt a variety of inſults and barbarous uſage. Their place of confinement in this town was the infirmary of the convent, which formerly belonged to the order of the Viſitation, whilſt an adjoining part of the ſame convent was occupied by an illuſtrious band of chriſtian heroines, worthy to have lived in the primitive ages of the church. Theſe were ſeventeen Carmelite nuns, formerly of the convent of St. Denis, and the ſiſters in religion of Madame Louiſe, the ſaint-like aunt of Lewis XVI. who, on that account, ſeem to have been marked out by Roberſpere and his ſanguinary confederates as victims for the guillotine. They were led out to execution a few days after the arrival of the Cambray nuns at the ſame priſon,

and,

and, though they could not converſe with them by words, yet they took an affectionate and pious leave of them from their windows by the motions of their hands and their geſtures. On their way to the ſcaffold, and upon the ſcaffold itſelf, they ſhewed a firmneſs, and a chearful compoſure, which thoſe who brave death at the cannons mouth have rarely exhibited, and which nothing but a ſpotleſs conſcience and a joyful hope can inſpire. They invoked the Queen of Martyrs to aſſiſt them in their conflict, ſinging the litany of the Bleſſed Virgin in their proceſſion to martyrdom, and until the fatal axe interrupted the voice of the laſt of them. The Engliſh nuns were for a long time in daily expectation of meeting the ſame fate. They obſerved that their place of confinement was blockaded in a particular manner, which generally took place with reſpect to ſuch bodies of priſoners as were intended for execution, and when they petitioned for a ſupply of clothes of which they ſtood greatly in need, their keepers in the moſt wanton and undiſguiſed manner were accuſtomed to tell them, that *ſoon they would neither want for clothes nor for any thing elſe.* At length however a parcel of left off wearing apparel, which had been the executioner's perquiſite, was ſent to them. This conſiſted of the dreſſes of the abovementioned religious ſufferers. Such a preſent, however deſpicable in the eyes of worldlings, in their eyes was more valuable than the robes of royalty would have been; they received the poor clothes upon their knees, kiſſing and bedewing them with their tears, and theſe conſtituted part of the mean apparel which they had on at their return to their native country.

Great were their ſufferings during their tedious confinement, eſpecially from the want of bread and fuel. Theſe were dealt out to them in the moſt ſcanty proportions, and the former was of the very worſt and moſt diſguſting quality. Nor was it in their power by their needle-work, and induſtry in other reſpects, materially to mend their condition, though they exerted themſelves for this purpoſe. They were twenty in number when they were expelled from their convent, excluſive of their chaplain Dom Auguſtine Walker, preſident of the Engliſh monks, who for his erudition and piety having long reſided at Rome, had received diſtinguiſhing tokens of eſteem from his preſent Holineſs,

Holineſs, and excluſive of another reverend gentleman, who, in conſideration of the age and declining health of the former was appointed to aſſiſt him. Of theſe, during the rigours of their confinement departed this life, on the 13th of Jan. 1794, the Rev. D. Preſident Walker, on the 14th of the ſame month Dame Anſelma Ann, on the 21ſt ditto D. Tereſa Walmeſley, on the 6th of Feb. D. Ann Pennington, and about the end of March D. Margaret Burgeſs; ſo that now only fifteen nuns, a novice upon probation, and the gentleman who had aſſiſted Dom Preſident, were left of this once flouriſhing community.

At length the ſcarcity of proviſions encreaſing, in a dreadful manner, throughout every part of France, and the abſurdity of detaining in confinement ſo many innocent ſufferers, for the original apprehenſion of whom there had never exiſted a pretence either of juſtice or of policy, being perceived by the rulers of that unhappy country, theſe ladies obtained liberty to quit their confinement, and on the 24th of April in the preſent year procured paſſports to return to their native country.

On their journey they made Cambray in their way. Here they found that their liſtening to the advice that had been given them, in preparing proviſions againſt a ſiege, was made an accuſation againſt them, and the common people were made to believe that the prevailing ſcarcity was greatly to be attributed to the Engliſh, who had amaſſed ſuch quantities of proviſions. They found however that their houſe and effects, though ſequeſtered and publicly ſold had never been paid for, nor had one been appointed to receive the purchaſe-money for the ſame. This circumſtance afforded them a hope that they might, on a later day, receive ſome compenſation for their great loſſes.

On the 3d of May they ſailed from Calais, and on the 4th arrived in London. Their arrival here was no ſooner known, than a Lady, ſtill more diſtinguiſhed by her extenſive charities than by her ſtation in life, ſent the chaplain of her family, a clergyman of the eſtabliſhed church, to inform them that, conceiving their ſituation at a common inn to be exceedingly inconvenient and unpleaſant to them, ſhe had provided a houſe at the weſt end of the town for them during their reſidence in London. Here ſhe was the firſt perſon to viſit them and afford them every comfort in her power.

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They were ſtruck with ſuch marks of the divine bounty in their regard, and they ceaſed not to put up their prayers in behalf of the immediate inſtrument of it and of her noble relatives. Nor were they leſs ſenſible of the unaffected compaſſion and ſubſtantial ſervices which they, in common with ſo many others, their fellow-ſufferers, experienced from the reſpectable clergyman here alluded to, who, copying the example of his noble patrons, has proved himſelf the good Samaritan to ſuch a variety of ſufferers of a different religion, and many of them of a different country.

Upon an invitation from the Rev. Dr. Brewer, theſe ladies have proceeded to Woolton, near Liverpool, where, after qualifying themſelves as the act in favor of Roman Catholics directs, they have undertaken the ſuperintendence of a ſchool for the education of catholic young ladies, which they mean to conduct agreeably to their much approved plan eſtabliſhed at Cambray, and long known in this country.

THE BENEDICTINE DAMES OF PARIS.

This convent was a filiation from the abovementioned convent of Cambray, and owed its foundation to a religigious of the ſame. This was Dame Clementina Cary, daughter of the great and gallant Lord Viſcount Falkland, ſo celebrated for his life and his death in the time of Charles I. His daughter Clementina was conſidered as one of the greateſt ornaments of that prince's court, but, being diſguſted with the world, ſhe put on the cowl of St. Benedict in the convent of Cambray, whence, in 1651, being obliged with due permiſſion to take a journey to Paris, for the cure of a diſorder with which ſhe was afflicted, and there meeting with her former miſtreſs Queen Henrietta Maria, ſhe obtained, by her means, and that of the famous Abbè Montagne, to have a monaſtery of her order erected in that metropolis. For the beginning of this work were ſent to her from Cambray her ſiſter D. Mary Cary, D. Bridget More, D. Elizabeth Brent, D. Juſtina Gaſcoigne, and Maria Appleton, the firſt and the laſt of which pious colony afterwards returned to the mother-houſe at Cambray. D. Clementina Cary refuſing, through humility, the office of abbeſs, D. Bridget More, ſiſter to the abovementioned aſcetical writer D. Gertrude More, was inſtal-

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led in the ſame. They ſucceſſively occupied five different houſes till March 1664, when, with the aſſiſtance of their friends, they purchaſed their late convent in Champ L'Allouette.

On the 3d of October 1793 they were arreſted and made priſoners in their own houſe, being deprived of all communication with any perſon out of it. A month after this their convent was turned into a common goal, being filled with priſoners of all ranks and deſcriptions. On the 25th Sept. the concierge or jailor had forbidden their chaplain to ſay maſs, and, to prevent his ſeeing the nuns or converſing with them, had confined him a cloſe priſoner to his chamber, where he had much inſulting treatment to endure, until he was removed to a different priſon. On the ſame day that he was ſeized, the commiſſioners of the ſection, as they are called, ſtripped the church of its ſacred veſſels, relics and ornaments in general, burning the cupboards which contained the ſame.

The priſoners confined in this convent encreaſing daily, they were all greatly incommoded, particularly in the ſummer ſeaſon, when ſeveral of them were crouded into each ſmall cell. Nor had they leſs to ſuffer in the winter from an extreme want of food and fuel. During the whole of their confinement here the poor nuns were kept in conſtant alarms by the brutality of their jailor, and his ſavage threats of procuring their death, in caſe they concealed the ſmalleſt article of their property. Under the pretence of ſearching for valuables, which theſe religious had never poſſeſſed, every corner of the convent was repeatedly ranſacked, every inch of ground within it was dug up, and even the graves of the dead were inhumanly violated. No part of their property did the nuns regret more than their library which was well ſtocked with books of devotion. In vain did they petition for the uſe of a few of theſe. This was too great a favour to be granted by their irreligious and unfeeling tyrants.

In this place of horror, which once had been to them a terreſtrial paradiſe, they were daily witneſſes to ſcenes of the utmoſt diſtreſs. Whole families at a time were dragged from thence to the fatal gullotine, and as, during the tyrannical reign of Roberſpere, from 60 to 100 perſons were daily put to death in the metropolis, none of the

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abovementioned priſoners entertained a hope of eſcaping a public execution.

Though it be a digreſſion from our ſubject, yet we cannot paſs over unnoticed the ſufferings and behaviour of ſome of the fellow-priſoners of our religious countrywomen.—Amongſt theſe was a Madame Saintmaraule, with her daughter and a youth her ſon, who was not yet of age, according to the new republican law to be liable to capital puniſhment. Being accuſed of the ordinary crime of being ariſtocrates, and having received private notice from one of their guards, who had ſeen the name of the mother and daughter on the ſanguinary ſcroll of victims, that their fatal time was approaching, they prepared themſelves for it in a chriſtian manner, though hitherto they had remained eſtranged from the duties of their religion, having followed the unlawful profeſſion of players. About this time their uncle, a worthy prieſt, was brought to the ſame place of confinement; to him therefore they addreſſed themſelves, in order to ſettle the affairs of their conſciences; which, when they had compleated, the ſerenity of their minds that prepared them to meet death with courage, was plainly ſeen on their countenances. At their mock trial the mother and the daughter behaved with reſolution, and were ſentenced to die: but of the youth no other notice was taken, except that he was remanded back to priſon. "What!" exclaimed the youth, "am I then to be ſepa-"rated from my mother?—it cannot be!"—and immediately he cried out, "VIVE LA ROI." In conſequence of this he was immediately condemned to death, and with his mother and ſiſter was led out to execution.

Another family remarkable for their rank and ſufferings that was impriſoned in this convent was that of Premeſnille. The gentleman of that name had been preſident of parliament of Paris, and at the beginning of the revolution fell a victim to the fury of a frantic populace in one of the provinces, by whom he was ſo outrageouſly treated, that with difficulty he ſurvived the ſame. Having eſcaped this danger he was ſeized upon and ſent priſoner with his wife and family to the convent of the Benedictine Dames, and from thence to the guillotine. His unjuſt and cruel treatment had ſuch an effect upon his widow as to deprive her of her ſenſes; nevertheleſs in this ſtate of mind, at the

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diſtance of a month from the execution of her huſband, ſhe herſelf was alſo put to death.

But to proceed with our narrative of the Engliſh nuns: the jailor had now procured that they ſhould be ſent to the Tower of Vincennes; however they were previouſly ſearched, and all knives, ſciſſars, and other ſharp inſtruments were taken from them. This was a needleſs precaution of their perſecutors, leſt they ſhould eſcape from their tyranny, by an attempt upon their own lives.

On Tueſday morning, the 15th July 1794, about ten o'clock, they were alarmed by the jailor calling out to them from the middle of the court: "Citizens religious make up "your bundles, for at four o'clock this afternoon you are "to go from hence." Surprized at the ſuddenneſs of the notice, they ſent to the clerk of the priſon to know what was to be done with them, but they received no other anſwer, except that they were to be ſent that afternoon to the Tower of Vincennes. Accordingly they made up a few bundles of the articles that ſeemed to be moſt neceſſary for their uſe. This being done they ſoon after received another viſit from the adminiſtrators of the diſtrict, who took all theſe little parcels from them, except a few ragged clothes of little value or uſe. This aforeſaid unwelcome viſit laſted from between three and four o'clock in the afternoon until nine at night, during which the nuns were at different times told that where they were going they would want for nothing.

During this viſit they were turned out of their cells, which they were no more permitted to enter, but the doors were locked againſt them, ſo that they had to remain four hours without ſo much as a ſeat to ſit upon, at the end of which they were put into a cellar, which the keeper had appropriated for the criminals intended for execution. They accordingly expected that death would ſoon follow; however, at eleven o'clock, the jailor with the adminiſtrators called them over by three's at a time: they were then conducted by men with drawn ſwords toſix coaches, each of which was ſtrongly guarded, and in this manner they were brought to the Caſtle of Vincennes, where they arrived about one o'clock in the morning, and were led to the keeper's quarters exhauſted and fainting from the want of food and from all they had gone through. They aſked for

refreſhment, and had bread and water preſented to them: of this they partook, and then were conducted by guards, with lighted torches, up one hundred and fifty ſteps to four ſmall rooms in the Tower, where, with much entreaty they obtained that each nun ſhould have a mattreſs and a blanket to herſelf: theſe were laid on the ſtone floor, and in this manner, when their guards had retired, they laid down their wearied bodies to reſt.

In the morning they found themſelves locked within this Tower, and at ſuch a diſtance from the ſight or hearing of any one, that they began to ſuſpect their death was to be accompliſhed by being left to ſtarve. However, at ten o'clock, the keeper waited upon them, and ſoon after gave them bread and milk, and upon the whole behaved with civility to them. Nevertheleſs they continued locked up by day as well as by night in theſe narrow cells, the windows of which were ſo boarded and barred as to admit very little light from the heavens, and no ſight whatſoever of the earth.

After remaining here five or ſix days the Rev. Mother Prioreſs fell dangerouſly ill, and remained ſo during ſix weeks. Being deprived of the neceſſaries for a ſick perſon, and frequently not being able to procure a drop of any thing to give their ſuperior in the acceſs of a raging fever, the diſtreſs of the religious was great beyond expreſſion. In ſhort, her recovery they impute to nothing leſs than a miraculous interpoſition of heaven.

After remaining four months in this tower they were taken back to Paris, not in coaches as they went, but in a cart, with ſcarcely room to ſtand in the ſame. Some indeed of them walked with their guards, though weakened and exhauſted by their paſt confinement and wants of every kind. After a tedious proceſſion, they were at length brought to the convent of the Auſtin Dames in the Fauſſe St. Victor, where they were cordially welcomed by the worthy prioreſs of the ſame, Mrs. Lancaſter, and by her community, who, though priſoners in their own houſe, and crowded with a number of other priſoners of different deſcriptions, as the Benedictine Dames had heretofore been, yet, upon the whole, had been much leſs harſhly treated than they.

On the firſt of March in the preſent year their liberty was announced to them, and from that time they were allowed to the value of about twopence per day each. This pittance, beſides being irregularly paid, was utterly inſufficient to ſubſiſt upon, in the ſtate that Paris then was in; in vain however they made whatever intereſt they could for a greater allowance. They petitioned to be permitted to return to their own houſe, which was no longer uſed as a public priſon, in return they could only procure the reſtoration of a part of the linen and furniture which had belonged to them. In the end their neceſſities encreaſing and riſing to the higheſt degree, they applied for paſſports to return to their native country, which by great intereſt and after many delays and much difficulty, they obtained."

In order to raiſe the neceſſary ſupplies for their journey they contrived privately to ſell the abovementioned articles which had been reſtored to them. Thus, by means of great œconomy and the generoſity of Captain Johnſon, in whoſe ſhip they ſailed, they happily arrived at Dover on the 3d of July, having left Paris June 19. They reached London July 5, where they were kindly welcomed not by their friends only, but by their country folks at large, in whoſe company they happened to fall.

Theſe ladies are ſettled at Marnhull, near Shaftſbury, in Dorſetſhire. An additional obligation to the eſſential duties of their ſtate, which was aſſumed by this community at its eſtabliſhment, and which has at all times been faithfully complied with by them, was to pray for the welfare of their native country. This pleaſing duty it cannot be doubted but they will fulfill with redoubled earneſtneſs, after having experienced its liberality and enjoyed the bleſſings of its free conſtitution, ſo widely different from the boaſted liberty but real tyranny, from which they have eſcaped. It will be their duty, in particular, to pray for the beſt of ſovereigns, that he may long reign over a happy and united people, and may ſucceed in his gracious endeavours to bring about univerſal peace and univerſal philanthropy.

THE BENEDICTINE DAMES OF DUNKIRK AND OF PONTOISE.

In the year 1662, Lady Mary Knatchbull the fourth abbeſs of the Benedictine convent of Ghent, and niece to

Lady Lucy Knatchbull the firſt abbeſs of the ſame, finding her community exceedingly encreaſed, obtained permiſſion from the government of England, to eſtabliſh a new convent in the town of Dunkirk, which was then in poſſeſſion of the Engliſh, and which was afterwards ſold by them to the French. It will not ſeem extraordinary that the above-mentioned Lady ſhould have had intereſt enough with the court of Charles II. to procure this permiſſion, when it is known that ſhe not only had hoſpitably entertained that prince and his brother the Duke of York at different times during the time of their exile in the low countries, but alſo that ſhe had rendered the royal cauſe the moſt effectual ſervices, in matters of higher concerns, as the king himſelf was pleaſed gratefully to acknowledge, after his reſtoration, in letters, which are ſtill in the poſſeſſion of the aforeſaid community. Under this ſanction, on the 8th of May, 1662, twelve religious ladies arrived at Dunkirk, moſt of whom were of ancient families, viz. the Dames Nevile, (daughter of Lord Abergaveny firſt baron of England) Forteſcue, Savage, Stanley, Webb, Henage, Caryll, Pordage, Eyre, together with certain lay-ſiſters. Here, with the aſſiſtance of ſeveral of the nobility of England, and amongſt others of the Marquiſſes of Wincheſter, Worceſter and Powis, and of the Lords Petre, Arundel, and Carrington, they purchaſed a houſe, heretofore the governors, with the lands adjoining, on the ſight of which, by the bounties of their aforeſaid friends, but chiefly by the benefactions of the Caryl family, they built one of the moſt compleat and handſome convents and churches in that part of the country. Dame Mary Caryl preſided over this community for the two firſt years, in quality of prioreſs, and then being duly elected abbeſs, governed the ſame 49 years, at the end of which departing this life ſhe left a flouriſhing community of 46 Dames of the choir. From this period, under the government of five ſucceſſive abbeſſes, this convent continued to poſſeſs univerſal reſpect and eſteem, eſpecially amongſt the people of the town in which it was ſituated, untill that ſcourge of the Almighty, the French revolution, involved them in the common miſeries. A few years before this event, viz. in 1784, this convent received into its boſom the lady Abbeſs and conſiderable part of their religious ſiſters of Pontoiſe, who, for want

want of ſufficient reſources, had been obliged to diſſolve their community.

The aforeſaid convent of Pontoiſe was a prior colony from the monaſtery of Ghent. They were firſt eſtabliſhed in the town of Boulogn, whither, in 1662 were ſent for this purpoſe, the Dames Catharine Wigmore, Paula Knatchbull, Margaret Markham, Eugenia Thorald, Chriſtiana Foſter, and Agnes Pickering, who appears to have been a lay-ſiſter, but who was celebrated, in the congregation, for her ſanctity in life. Their principal benefactor was Sir Richard Foſter, treaſurer to the queen mother, who beſtowed upon them 20,000 livres towards their new foundation. They were alſo cheriſhed by the biſhop and people of the town, after the former had examined and approved of their wiſe and holy conſtitutions, which were the ſame that had been originally framed for the parent-houſe of Bruſſels, and from thence had been carried to Ghent. Notwithſtanding theſe flattering circumſtances there were others of ſo untoward a nature, in their ſituation at Boulogn, that they reſolved upon removing further up the country, and accordingly by the intereſt of Abbé Montague, a ſecular prieſt of ſingular piety and high birth, who was commendatory Abbot of St. Martin's near Pontoiſe, they obtained a ſettlement in the laſt mentioned town, their former benefactor Sir Richard Foſter adding 30,000 livres to his former donation for this purpoſe. This was effected in 1658. The firſt abbeſs of this community was Catharine Wigmore, daughter of Wm. Wigmore, Eſq. of Luttor in Herefordſhire, and of Anne, the daughter of Sir John Throckmorton. This lady died in 1656 whilſt the community was ſtill at Boulogne. To her ſucceeded Chriſtina the daughter of the aforeſaid Sir Richard Foſter, who having happily ſettled her community at Pontoiſe died threin in 1661. To her ſucceeded, in order, Eugenia the daughter of Edmund Thorold, Eſq. of Hough, and of Jane the daughter of Sir Robert Thorold, Bart. of Heath, Anne Neville, daughter of Lord Abergaveny, Elizabeth the daughter of Sir Thomas Dabridgecourt, a deſcendant in the direct line from one of the firſt knights of the garter, Anne Gifford, daughter of Sir Henry Gifford of Burſthall, Leiceſterſhire, and of Jane the daughter of B. Vaughan of Ruaden, in Gloucesterſhire. Many other ladies diſtin-

guiſhed by their birth as well as their piety, ſome of whom were related to royalty, retired from the world to ſerve God in the retired cloiſter of Pontoiſe. The laſt abbeſs of this convent was the daughter of N. Clavering, Eſq. of Callely in the county of Northumberland, under whoſe government the neceſſities of the convent becoming ſo urgent that the archbiſhop of the dioceſe found it neceſſary that they ſhould break up the ſame, he, at the ſame time giving leave to the religious to retire to ſuch other convents as they might ſeverally chuſe. The Lady Abbeſs with ſix others of the community retired to their ſiſters at Dunkirk, and theſe were afterwards joined by certain others of their former companions, where they continued happy until the ſtorm of perſecution ſuddenly burſt upon them all.

The church of the Benedictine Dames had long been ſeized upon for the aſſembly of the Jacobin club of Dunkirk, but upon the 13th of October theſe ladies, were at a few hours notice, turned compleatly out of their whole premiſes, and all their property was ſequeſtered. They had indeed permiſſion given them to take away their clothes, but, amidſt the hurry and confuſion of ſo ſudden a calamity, and from the want of ſufficient time to make up their bundles and of the means of conveying them, many of them went away with only the clothes they had on. At that afflicting moment this loſs could hardly find place in their minds, being torpid with grief at beholding their convent, formerly the retreat of peace and virtue, now crouded with diſorderly and irreligious ſoldiers, through whoſe ranks they were forced to paſs to the door of their beloved manſion. Here they were put into coaches, and conveyed, for the preſent, to the Poor Clares of the ſame town, whoſe kindneſs to them was the greateſt alleviation of their ſorrows. This reſpite however was but of ſhort duration, for on the 17th of the ſame month, both theſe communities were carried off to Graveline, and lodged in the convent of the Engliſh Poor Clares, which thus became the common place of confinement for all the three communities. They were conveyed thither in a wretched boat ſcarce large enough to contain them, and in which they were in imminent danger of drowning, guarded all the way by fifty ſoldiers. It is needleſs to relate the miſeries which theſe three communities endured during the eighteen

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months that they remained confined together. They were kept in a continual ſtate of dread by the threats that were uſed againſt them, and they muſt actually have periſhed from the want of neceſſaries, had not certain charitable friends, particularly of the town of Graveline, who had always entertained a proper reſpect for the nuns eſtabliſhed there, frequently afforded them ſome aſſiſtance. After many ineffectual petitions made to the convention, which declared them to be at liberty, and yet kept them confined, at length they obtained permiſſion to return to England. They accordingly embarked at Calais on the 30th of April, and arrived in London on the 3d of May.

The aforeſaid Benedictine Dames are now ſettled at Hammerſmith, where, when proper arrangements are made, they propoſe to take young ladies as penſioners, and to proceed with their ancient plan of education.

Their convent at Dunkirk was firſt made a houſe of confinement for the Engliſh inhabitants of that town, who were ſeized and conducted thither at the ſame time that the nuns were turned out of it. It was afterwards made uſe of as a military hoſpital, when by careleſsly making a fire in the church, were the altar formerly ſtood, the ſame with almoſt all the adjoining beautiful convent was reduced to aſhes.

THE POOR CLARES OF GRAVELINE.

This convent, the mother-houſe of three others of the ſame auſtere obſervance owes its eſtabliſhment to the zeal of Mrs. Mary Ward, a perſon deſcended from a good family in Yorkſhire, though ſhe herſelf afterwards embraced a different inſtitute. Going abroad to St. Omers in 1607, and making her deſign of embracing a religious life known to the fathers of the ſociety of Jeſus then eſtabliſhed in that town, ſhe was recommended by them to the French convent of the order of St. Clare, in which, for want of a portion to become a choir nun, ſhe entered upon her probation as a lay-ſiſter. During the nine months that ſhe continued in this ſituation, ſhe was frequently employed in ſoliciting alms for the ſubſiſtence of the religious. In one of theſe charitable excurſions ſhe happened to hear of certain lands in the town of Graveline which had lately been bequeathed by a pious perſon for

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the ſcite of a monaſtery. Of this ſhe informed the fathers of the ſociety, and engaged them to uſe their intereſt to procure it for the founding a monaſtery of Poor Clares for the uſe of the Engliſh; which they accordingly effected, through the friendſhip of the biſhop of St. Omers and of the abbot of St. Bertins.

In conſequence of this promiſing aſpect Mrs. Ward quitted the French houſe, and with a recommendation from the aforeſaid fathers ſet out for Bruſſels, in order to obtain of the Archduke who reſided there, as Graveline was ſubject to him, the neceſſary grant for carrying this good work into execution. Here, being aided by the intereſt ſeveral Engliſh perſons of credit, and being greatly favoured by the Infanta, who admired her zeal and pious perſeverance, ſhe obtained her requeſt, on the two conditions that the convent ſhould be under the ordinary juriſdiction of the biſhop of the dioceſe, and that it ſhould be no way chargeable to the inhabitants of the place.

In the next place the approbation of his Holineſs for the new eſtabliſhment was ſolicited and obtained, who by his brief, inſtructed the Biſhop of St. Omers to take charge of the ſame, and to afford due aſſiſtance in temporals as well as ſpirituals to the religious who ſhould firſt begin it.

Mrs. Ward having thus far ſucceeded in her pious undertaking, collected together a conſiderable number of Engliſh gentlewomen, who were deſirous of embracing this ſtrict way of life, and procured the biſhop's authority for taking out of the French convent at St. Omers, called the Archers houſe, ſuch Engliſh nuns as had been profeſſed in it. Amongſt theſe were ſiſter Mary Gough who was appointed ſuperior of the new eſtabliſhment, ſiſter Clare Fowler and ſiſter Lucy Darrel with two lay-ſiſters, who on the 14th of September, the day of the exaltation of the holy Croſs in 1609, were conveyed to Graveline, and took poſſeſſion of their houſe there. This being found too ſmall for the due performance of their religious exerciſes, they ſet about building one more compleat, which by the portions of ſome of their religious and other aſſiſtance of their friends, they happily effected in 1611, in the ſtyle which they judged moſt fitting for their poor and humble inſtitute. In the mean time Mrs. Ward, feeling herſelf called to a life of more active exertions, was attempting,

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by the advice of father Roger Lee and other fathers of the ſociety, and with the concurrence and aid of certain other ladies the foundation of a new religious order, the chiefeſt object of which was the education of young perſons of her ſex. Her plan, in certain parts of its detail, met with much oppoſition, nor could his Holineſſes ſanction be procured for it, though ſome of the ladies in queſtion made a journey to Rome expreſsly to obtain it. As a private congregation however under ſimple vows, Mrs. Ward's community which was firſt begun at St. Omers, and then ſucceſſively removed to Liege and Munich, ſucceeded and produced admirable fruits, chiefly by means of its two filiations, at York and Hammerſmith, in which thouſands of young females, whom it was inconvenient to ſend abroad, have during a courſe of years found all the advantages of a truly religious education.

The aforeſaid convent of Poor Clares of Graveline was the mother houſe of the three other Engliſh convents of the ſame order of Dunkirk, at Rouen and at Aire. In this many ſouls, whoſe hiſtory is unknown to the world, prepared themſelves, by the exerciſes of an interior life, for the glory of the ſaints at the laſt day. However two members of this community, Lady Warner, called Clare of Jeſus, and her ſiſter-in-law Mrs. Elizabeth Warner, called Mary Clare, have been known to the world, as models of religious perfection, by the affecting lives of them, which are in every ones hands, publiſhed by the Rev. Father Edward Scarſbrick, S. J. one of the court preachers in the reign of James II. The former of theſe ladies who was daughter of Sir Thomas Hanmer, cupbearer to Charles I. being converted together with her huſband Sir John Warner, after much deliberation and conſultation with divines of both communions, to the catholic faith, by mutual conſent, they both embraced the ſtate of religion, he in the ſociety of Jeſus, ſhe in the order of the Poor Clares, and they both made their ſolemn vows on the ſame day, 1ſt of November, 1667, in the church of the Engliſh convent of Graveline.

On the 12th of October, 1793, the religious of this convent found the ſame ſuddenly ſurrounded with guards, who ſeized upon their papers and property in general, after which two days were employed in taking inventories of the ſame.

ſame, &c. On the 17th the two communities from Dunkirk, viz. the Benedictines and Poor Clares were brought priſoners to this convent, conſiſting in all, with their ſervants and chaplains, of forty-two perſons: ſo that the whole family at Graveline now conſiſted of ſeventy-ſeven perſons. A few days after this commiſſioners from the town of Birguas arrived, by whoſe orders all pictures and tokens relating to royalty and nobility that were to be found within the incloſure as well as in the outward apartments were effaced, the ſacred veſſels, veſtments and ornaments were ſecured, and the ſacriſty and church were ſhut up and ſealed. The nuns were now informed that they were to be removed to Compiagne. They were ſtill harraſſed and alarmed with freſh viſits from the committees and clubs for the purpoſes of making freſh inventories, carrying away the ſacred ornaments under ſeal, and defacing whatever croſſes, holy names, or tokens of religion might remain in any part of the convent, or for fabricating ſalt-pere. In one of theſe viſits however, they experienced ſo much humanity from the procurator Syndic of Bergues, as to cauſe him to declare that the propoſed removal of them to Compiagne was impracticable, and alſo to write to the Republican miniſter of the interior to that effect. During the eighteen months that they continued with the abovementioned communities, in confinement they had much to ſuffer from wants of various kinds, eſpecially, during the laſt ſevere winter, from the want of fuel. To ſupply this they were under the neceſſity of cutting up the cupboards and wainſcot of the houſe and the trees in the garden. Their allowance in money was 15 ſols per day each, but this never produced more than twopence Engliſh.

Finding, after they were declared to be at liberty, that proviſions grew ſo ſcarce and dear, as to become quite out of their power to procure them, their chaplain having died in confinement, as well as four of their religious, and ſeeing no proſpect of an end to the miſeries of the unhappy country, in which they then were, they determined to petition for paſſports to return to England. Accordingly they quitted Graveline on the 29th of April, ſailed from Calais on the 30th, and arrived in London on the 3d of May,

May, the feſtival of the Invention or finding of the Holy Croſs.

It would certainly gratify the wiſhes of theſe reſpectable religious, were we at liberty to expreſs, on the preſent occaſion, the overflowing ſentiments of gratitude which they feel for the numberleſs inſtances of civility and kindneſs, which they have experienced ſince their return to England, for ſeveral of which they are indebted to perſons unknown to them. To one illuſtrious family, in particular, including the reſpectable chaplain of the ſame, to which is ever found at the head of every humane and charitable undertaking, they are indebted for their chief ſupport in London and for their preſent happy ſolitude in the country. In return for ſuch acts of charity rendered to his ſervants, that Being who has promiſed to repay a cup of cold water beſtowed upon all ſuch, will not let their daily and fervent prayers be offered up in vain.

THE POOR CLARES OF DUNKIRK.

In the year 1623 the aforeſaid mother-houſe of the Clares, having ſuffered greatly by fire and other accidents, was reduced to ſo low an ebb, that it was found neceſſary to ſend out from thence four of the religious to ſolicit aſſiſtance from the opulent and well diſpoſed. Theſe were ſiſters Ann Ludovicus Browne, Mary Evangeliſt Clark, Ann Clare Anderſon, and Clare Francis Rockwood, who were afterwards joined by ſiſter Mary Collet Rockwood. Meeting with encouragement at Dunkirk, they began with ſetting up a ſchool for penſioners, which from its local advantages and other circumſtances flouriſhing exceedingly and their project being approved of by the biſhop of St. Omers and the governor of Dunkirk, they, with due authority, converted their ſchool into a convent, electing for their abbeſs, ſiſter Ann Ludovicus Brown, who was niece to Lord Vicount Montague, but who was leſs diſtinguiſhed by her birth than by her piety, prudence and humility.

This happened in the year 1654, in which the greater part of the convent of Graveline being ſhook down by the exploſion of the magazine for gun powder in the ſaid town, the religious there were under the neceſſity of betaking themſelves, in ſeparate parties, to the adjoining towns, until their convent was repaired, on which occaſion ſiſters

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Elizabeth Magdalene Berington, Clare Colette Blundell and Mary Joſeph Cliſton joined the aforeſaid community at Dunkirk.

Soon after this, viz. in 1656 the troops of Oliver Cromwell having taken poſſeſſion of the adjoining Mardyke, and Dunkirk itſelf, in a ſhort time, falling into the hands of the Engliſh, the nuns were ſo terrified that firſt a part and then, in 1661, the whole of this community retired to Ghent. This happened much againſt the inclinations of the magiſtrates and inhabitants of Dunkirk, who uſed ſuch inſtances with the nuns, that they returned hither in the ſame year, where they found that the apprehenſions which they had framed of their countrymen were totally groundleſs; for not only the commanding officer, Colonel Babthorpe, ſhewed them every kindneſs in his power, but above a hundred Britiſh ſoldiers undertook, without fee or reward of any kind, to clear out and prepare a ſituation which had been appointed for their convent. The ſame at length was erected on the ſpot, where, until of late, it ſtood the governor, the magiſtrates and the moſt illuſtrious nobility of the country aſſiſting at the ceremony of laying the firſt ſtone of the church, The aforeſaid firſt abbeſs dying in 1665 was ſucceeded by Clare Blundell, who, departing this life two years afterwards was replaced by Mary Rockwood. Her ſucceſſor, in 1676, was Clare Frances Rockwood, who ſurrendering her ſoul to God in 1692, Anne Bradkirk was choſen fifth abbeſs and filled this poſt until her death in 1702.

By the benefactions of their friends and the advantage they derived from their penſions, theſe religious were enabled to ſupport themſelves, in that frugal manner, in which it is their profeſſion to live, until they became involved in the miſeries of the late Revolution. From the commencement of theſe unhappy troubles they had been conſtantly alarmed by the viſits or decrees of thoſe who were agents in the ſame, but in September, 1793, they experienced the affliction of ſeeing their director the Rev. Mr. Apedale, arreſted in his apartments, adjoining to their houſe. On the 13th of October they were ordered to prepare for the reception of the Benedictine Dames of the ſame town, who accordingly were brought to them the ſame evening. From this period they found themſelves

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ſtrictly guarded untill the 16th of the ſaid month, when they were conveyed, together with them to Graveline, and there treated in the manner we have deſcribed above. They are at preſent provided with a houſe near Worceſter by the liberality of a worthy family, which had before diſplayed its charity in providing a ſettlement near Glouceſter, in favor of another of theſe diſtreſſed communities.

THE POOR CLARES OF ROUEN.

The mother-houſe of Poor Clares at Graveline, which has ſince its firſt eſtabliſhment experienced ſo many different fates, was ſo very numerous in 1648, that there was a neceſſity of ſending out part of them to form a colony elſewhere. This conſiſted of fifteen of the religious, amongſt whom were ſiſters Mary Taylor, Ignatia Bedingfield, Winefrid Giffard, M. Magdalen Browne, and Clare Perkins. The city of Rouen in Normandy was the place of their ſettlement, where they met with much encouragement and many promiſes from the inhabitants, and ſtill more effectual ſupport from the royal bounty of King Charles II. Queen Catherine his illuſtrious conſort, others of the royal family, and the nobility and gentry of their own nation. Amongſt theſe Lord Viſcount Montague, the Lords Petre and Arundell, the Hon. Mr. Petre, Sir Richard and Lady Foſter, and the three Lady Weſtons, daughters of the Earl of Portland, were the moſt conſpicuous. A daughter one of the aforeſaid Peers, the Hon. Miſs Arundell, became a penſioner and afterwards a religious in this new eſtabliſhment, which was alſo encouraged and protected by the French government, his moſt Chriſtian Majeſty iſſuing letters patent for this purpoſe in 1650. The three above firſt mentioned religious were ſucceſſively the firſt abbeſſes of this convent. Of theſe ſiſter Mary Taylor had been vicareſs of the mother-houſe at Graveline, ſiſter J. Bedingfield was the daughter of a Catholic Baronet of that name in Norfolk, and ſiſter W. Giffard was a deſcendant of the ancient and renowned family of Giffards of Chillington. This community has ever been reſpected by the inhabitants of the country no leſs than by the Engliſh who have been acquainted with it, for the ſtrictneſs and fervour with which they have practiſed their auſtere rule. Amongſt thoſe who in this have ſtudied the ſcience of the ſaints

with the greateſt ſucceſs, and have attained to a high degree of ſanctity, was ſiſter Mary of the Holy Croſs, deſcended from the noble family of the Howards, though ſhe aſſumed the name, upon her converſion to the faith, of Talbot. She became the fourth abbeſs of this convent, which ſhe governed with wonderful piety and prudence during 34 years, paſſing to the reward of her good works in 1735. To her ſucceeded Frances Benedict Clifton, who dying in 1756, was ſucceeded by Margaret Tereſa Vavaſſour. The life of the abovementioned Mary of the Holy Croſs has been compiled and publiſhed by the moſt celebrated biographer of our time, the late Alban Butler, author of that encyclopedia of ſacred literature the Lives of the Saints.

On the 2d of October, 1793, theſe religiouswere arreſted together with their chaplain, who alſo was wounded in his attempt to fly, and an inventory of their effects was made out, which were declared to be confiſcated. The firſt things called for with threats of death in caſe they were not produced, were thoſe which the nuns were moſt deſirous of concealing, namely the deeds of their eſtabliſhment. After that their keys were taken from them, their church ornaments carried off, the iron croſs and lead taken down from the roof of their church and convent, and even the wooden croſſes in the cloiſters and garden, together with the choir ſtalls, ſtatues, church books, and in general every thing that had any relation to the practice of religion carried away burnt or demoliſhed. Laſtly, their convent was converted into a common goal for priſoners, the number of which in a few weeks increaſed to 320 perſons, the nuns themſelves being confined in granaries or other the moſt inconvenient parts of their houſe. Towards the concluſion of Lent it was the pleaſure of their tyrant to remove them to a different priſon, called St. Mary's, where the number of the confined amounted to above 700. Here they had ſtill more to ſuffer from the want of food and other neceſſaries of life, particularly of water, which, in the end, could not be procured without buying it at a high price. They were alſo dreadfully incommoded from the want of room and freſh air, many perſons being crouded together, during the heat of the ſummer, in each narrow cell. At one time it was propoſed to ſend the Engliſh nuns to a new priſon at St. Amands in Flanders, whither ſome

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of their fellow-priſoners were actually removed, and orders were given for our country-women to hold themſelves in readineſs for ſuch a removal. This meaſure, however, for reaſons which they are unacquainted with, as they are with thoſe which firſt ſuggeſted the idea of it, did not take place. At the beginning of September Mrs. Garvey and many other ſecular perſons who had been their fellow-priſoners were ſet at liberty; the nuns however, during all this boaſted period of toleration, moderation and juſtice after the fall of Robeſpierre, unoffending and even unaccuſed as they were of any crime, were ſtill left to languiſh in priſon and in want. At length however, on the 18th of January in the preſent year, being the feſtival of the ſacred Name of Jeſus, they were permitted to quit their confinement.

Their firſt application was for permiſſion to return to their convent: they even offered to pay rent for the uſe of it; but this petition was rejected, and they were even admoniſhed that they would not be permitted to live together, but that they muſt neceſſarily diſperſe themſelves into different places. In theſe ſtraights, having nothing before their eyes but famine and perſecution, ſeeing no proſpect of being able to purſue thoſe practices and enjoy thoſe conſolations of a religious life, to which they had ſacrificed all the advantages of this world, and which alone could ſweeten to them the cup of human miſeries, they were reſolved to throw themſelves upon the compaſſion and liberality of their countrymen. With this view, having obtained the neceſſary paſſports, they ſent over four of their number by the way of Dover, who were ſoon after followed by three others that landed at Graveſend and arrived in London Aug. 2, in order to make the neceſſary preparations for the voyage and reception of the community in general. They accordingly engaged the neutral ſhip Scaflower to fetch the remainder of them, in number 36, from Havre. In conſequence of this arrangement, two and twenty of them arrived at Portſmouth on the 21ſt of Auguſt, where they experienced every civility and kindneſs from the king's officers and the inhabitants at large, and the ſame ſhip immediately returned to Havre in order to fetch the remaining 14, together with whatever baggage belongs to them, in order to proceed to the port of London, where they landed the 2d of September.

There now remains, of Britiſh communities in France and the territories ſubject to it, only the canoneſſes of St. Auguſtine's order at Paris, and the nuns of the third order of St. Francis in the ſame city, together with the Poor Clares of Aire and the Benedictine Dames of Ipres. By what ſupport or hopes theſe four communities are encouraged to endure miſeries and encounter dangers, from which the others have found it neceſſary to withdraw, it is impoſſible for us at this diſtance and at the preſent moment to judge.

Many other religious women, beſides the convent of Carmelites mentioned above, have ſuffered death, during the preſent antichriſtian perſecution in France, in conſequence of their inviolable attachment to the catholic faith and their religious vows: the edifying particulars of which martyrdoms we hope will, at an early day, be laid before the public. We have heard of another community of Carmelite nuns, thoſe of Bourdeaux, who are deſcribed by an eye-witneſs to have marched to the ſcaffold, and to have conducted themſelves upon it, with the ſame chearful compoſure and inflamed piety which animated the abovementioned Carmelites of St. Denis. The laſt ſufferers at Paris under the tyranny of Roberſpierre and his aſſociates are ſaid to have been certain religious women, who declared that the next blood, after theirs, which ſhould embrue the guillotine, would be that of the very perſons by whoſe orders they were put to death. The event proved that this declaration was the fruit of a ſupernatural illumination. Of the natives of our country who have been executed of late in France, we have yet only been able to hear of the following lady, whoſe death can with certainty be aſcribed to their religious principles or conduct. We are happy to be able to communicate the following faithful account of her from the pen of an intimate acquaintance and eye-witneſs.

THE DEATH OF MISS ELIZABETH PLUNKET.

Miſs Elizabeth Plunket was the daughter of a gentleman of an ancient and honourable family of that name in Ireland, who by his rank and long courſe of ſervice in one of the Iriſh regiments, heretofore in the pay of France, had merited the honourable diſtinction of the croſs of St. Louis.

Louis. He lived an example of religion and morality, and towards the close of his life, he retired to the town of Aire in Artois, now called Aire in the department of Calais, where one of his daughters had embraced the ſtrict rule of St. Clare in the Engliſh convent which has flouriſhed there ever ſince the year 1629. Departing this life ſoon after his retirement, he was, according to his own directions, interred in the church of the convent in which his aforeſaid daughter had conſecrated herſelf to God, and an inſcription placed upon his tomb, giving an account of his rank and family, which, agreeably to the new laws of equality, has ſince been defaced. Beſides this daughter, who became a poor Clare, he left three others in a ſecular ſtate, together with an ancient wife, now weighed down with age and infirmities. To the care and comfort of this their parent, theſe three exemplary ladies dedicated that early portion of their days, which is generally devoted, without ſcruple, to amuſements and occupations of a very different nature.

Towards the end of July, 1793, Miſs Elizabeth Plunket, one of the aforeſaid edifying young ladies, was criminally denounced as being guilty of the pretended crime of ariſtocracy, in conſequence of which ſhe was hurried away to priſon in the city of Arras, where, after ten months confinement, ſhe was brought to her trial and acquitted, on the plain ground, that her alledged crime had taken place before the law exiſted which declared it to be criminal. She accordingly returned to Aire. Scarcely however had ſhe arrived there and been welcomed by the embraces of her aged mother and affectionate ſiſters, when, the ſame evening, ſhe was again ſeized upon and a ſecond time brought before the ſanguinary tribunal of the infamous Joſeph Le Bon, at Arras, with this character of her and of three other perſons, her fellow-priſoners, by the brutal agent of democratic tyranny at Aire: *I ſend thee four monſters, who are not fit to live longer upon the earth.* After another month's confinement, in which this young creature had every thing that is dreadful to ſuffer, ſhe was brought again to her trial for the offence of which ſhe had been before acquitted, which was: That, at an early period of the revolution, when the good clergy in general had either fled away or been baniſhed out of the country, a certain

prieſt arriving at Aire from Paris, with the view of aſſiſting the people in their religious concerns, and having been denounced to the men in power for ſo doing, Miſs Elizabeth Plunket wrote a petition in his favour in order that he might be permitted to remain, to which ſhe procured the ſignatures of between ſeven and eight hundred perſons. Her maid ſervant and certain of theſe ſubſcribers having been intimidated to prove this fact ſo glorious to her faith and zeal, namely that ſhe had exerted her talents and induſtry to procure for herſelf and others the helps of her religion, ſhe was for this condemned to loſe her head, which ſentence was carried into execution the morning after, being 13th of June, 1794.

During the interval between her ſentence and execution, her only anxiety was concerning the fatal effect which her death and the manner of it might produce upon the health of her aged mother; to prevent which, ſhe wrote a number of letters and billets, affixing to them different dates in advance, to be ſhewn to her, at proper intervals. By this means the mother was kept in ignorance of the death of her daughter until her own took place on the 19th of July following.

The morning of her execution ſhe appeared with more than her uſual courage, and the executioner threatening her that he would cauſe her to ſuffer greater torment than the reſt of the priſoners who were condemned to die with her, ſhe ſhewed how little ſhe was daunted by his brutality, telling him that ſhe was in the hands of God who rules over all things. In the end whether this wretch relented, or that it was not in his power to ſuſpend the force of the guillotine, her head was ſevered from her body at the firſt blow.

From the very beginning of the troubles in France, this young lady was accuſtomed to ſay, that ſhe was confident ſhe ſhould die for her religion, and that ſhe hoped the Almighty would give her courage and grace to endure her conflict in a proper manner. When admoniſhed, on certain occaſions, by a lady now in England, her friend, one of a different perſuaſion from herſelf, that ſhe was bold to a degree of raſhneſs in the cauſe of religion, ſhe anſwered as follows: *I know that I am to die, and I am prepared for the ſtroke.* In ſhort the grace of God, which fortifies martyrs, rendered

rendered her quite ſuperior to thoſe apprehenſions of death, from which the beſt of Chriſtians are not wholly exempt: and the lady who has been ſo obliging as to furniſh us with the above particulars never ſpeaks of her but in extacies of admiration at her heroiſm, and of veneration for her virtues.

The preſent State of Religion in CHINA.

THERE is, at the preſent day, within the precincts of the Chineſe emperor's palace at Pekin a catholic chapel for the uſe of French miſſioners, who perform there, without moleſtation, all their ſacred functions, and where the Chineſe inhabitants, who are catholics, or who are deſirous of becoming ſo, reſort for the exerciſe of our holy religion. Theſe miſſioners are admitted into this vaſt empire, in conſequence of the jealouſy of the laws againſt ſtrangers, in quality of learned men or phyſicians to the emperor, hence they accompany him in all his journeys. The prelate who is at the head of this miſſion, and who direct the labours of the other miſſioners both in the city and in the different provinces, is honoured with title of and ranks as a Grand Mandarin. Beſides the propagation of the true religion, which is the main object of theſe zealous miſſioners, they often have it in their power to be uſeful to the natives of Europe, who frequent the ports of China for the purpoſe of commerce, and alſo to promote uſeful literature and the advancement of the ſciences. The miſſioners. who devote themſelves to the cultivation of this remote part of the Lord's vineyard, are inſtructed before they quit their own country, to make their wills, and to take a final leave of their parents and friends. The functions of the miſſioners when they arrive in China are in general laborious, and thoſe who are employed in the provinces are conſtantly on the foot in going from one place to another. In theſe journeys they are frequently expoſed to ſevere perſecutions and ſometimes to death itſelf. Of all this however they are apprized, previouſly to their leaving Europe; their conſolation and ſupport under all their toils and dangers is drawn from that religion to the cauſe of which they have devoted themſelves. The Almighty, in return, is frequently pleaſed to crown their apoſtolical labours with the moſt ſignal ſucceſs. This may be gathered

gathered from the following extract of a letter, dated March 8, 1794, written by one of theſe good miſſioners, by name Monſ. Nanna, to one of his emigrant brethren now in London; which letter was brought to England from China by an officer belonging to the ſuite of Lord Macartney.——"His Lordſhip, the Apoſtolical Vicar of "the province of Sutchuen in China, writes word to the "Rev. Monſ. Aubin, one of our miſſioners, that religion "gains ground every day within his diſtrict, that the laſt "year there were 1162 grown perſons baptiſed, 1816 per-"ſons admitted as catechumens (to prepare themſelves for "baptiſm); that 2790 children of infidel parents had "been baptiſed, in conſequence of their being at the point "of death, and that 1253 infant children of chriſtian pa-"rents had received the ſame ſacrament."

Remarkable inſtances of liberality and beneficence towards Catholics which diſtinguiſh his Majeſty's reign.

IN 1778 the Roman Catholics of England were freed from a part of the galling penalties and reſtraints, which, through miſconception of their principles and conduct, had been accnmulating upon them during the greater part of two centuries and a half.

In 1791 a partial enjoyment of the rights of free ſubjects was extended to them, by the legiſlature, and, in particular, they were indulged with the important privileges of educating their children in their own religion, and of practiſing it in all its eſſential duties, except with reſpect to the ſacrament of matrimony.

In 1792 a conſiderable portion of the French clergy having been baniſhed from their own country, in conſequence of their inviolable fidelity to their religion and to their king, were hoſpitably received and humanely ſupplied with the neceſſaries of life by the Engliſh nation.

In 1793 Lewis XVI. of France, having been perfidiouſly condemned to an ignominious death by a faction of his own ſubjects, and having choſen for his confeſſor, to aſſiſt him in his laſt moments, the Rev. Mr. Edgeworth, an Iriſh prieſt (who performed this heroical duty in the priſon of the temple and upon the ſcaffold at the imminent riſk of his life) his majeſty inquired of him what was become of his

his faithful clergy, when, upon learning that a conſiderable portion of them had found an aſylum in England, he expreſſed the moſt lively emotions of gratitude towards his majeſty and the Engliſh people.

In 1794, certain French miſſioners, who had long been waiting for an opportunity of joining their brethren in China, in order to extend the knowledge of the goſpel, amidſt that idolatrous people, were introduced thither by Lord Macartney, the Engliſh ambaſſador to that court, together with Sir R. Staunton and Captain M'Intoſh, who promiſed in future to protect ſuch miſſioners as ſhould be deſirous going to China on the ſame evangelical errand. In return the Rev. Monſ. Raux, ſuperior of the miſſion in that country, and the Rev. Mr. Nanna, who is an Iriſhman, by birth, endeavoured to render every ſervice in their power to the Engliſh embaſſy,

In the ſame year Lord Macartney condeſcended to bring home with him from China two young Chineſe catholics, who are ſtudying for holy orders, in order to return hereafter as miſſioners to their own country.

In 1795, after the invaſion of Holland by the Republicans, the Engliſh government having learned that a conſiderable number of French eccleſiaſtics, including ſeveral prelates, with other emigrants of the ſame nation, were equally expoſed to the danger of periſhing by the ſword of their inſatiate enemies, or by hunger, cold, and want of every kind, directed a number of armed veſſels to hover round the coaſts of the United Provinces, in order to ſave as many as poſſible of theſe unhappy ſufferers. In fact, a very conſiderable number of them were, by this means, reſcued from deſtruction and brought to England, where they experienced the ſame humane treatment which ſo many of their countrymen had before taſted.

In the ſame year 1795 three French emigrant prieſts, then reſiding in London, being deſirous of going to preach the goſpel in the kingdom of Cohinchina, were kindly accommodated with a paſſage thither on board of an Engliſh veſſel.

Education and Board for Females.

At the BARR, *York*, on the uſual terms.

The LADIES of the Ancient Engliſh Community of *Bruſſels*, being now, by the providence of God, eſtabliſhed in a ſpacious houſe and garden, in a retired and healthy part of the city of *Wincheſter*, have opened a ſchool for the reception of Catholic young ladies, upon the following terms: for board, lodging, waſhing, mending, and education, which will compriſe the principles and practice of the holy catholic religion; the Engliſh and French languages; reading with propriety, but no ſort of declamation; the elements of hiſtory and geography, with the uſe of the globes; arithmetic and writing, unleſs a maſter is required; plain work, embroidery and other fine works, twenty guineas per annum. No vacations will be kept, nor will any additional charge be made on that account. The other branches of ornamental education will be taught within the houſe, by maſters of well-known abilities, at the under-mentioned prices, viz. For muſic per quarter one guinea, entrance one guinea; dancing per quarter 15s. entrance one guinea; drawing per quarter 13s. entrance one guinea; writing per quarter half-a-guinea.

Woolton-ſchool, by Dame BLYDE, and the reſt of the ancient community of *Cambray*, whoſe method of education and fine works recommended them to the eſteem and reſpect of all France.—Terms. For board, waſhing, uſeful and ornamental works, reading, Engliſh grammar, writing, arithmetic, pens, ink, paper, uſe of ſchool books, globes, maps, and ſeat in the chapel, eighteen guineas a year; nine to be paid always half yearly in advance, or ten at the commencement of each vacation. Entrance one guinea—Silver ſpoon, knife, fork, and ſix towels. No deduction made for ſuch as are taken away within the half year, nor any lady admitted for leſs than one year. Age of admittance from five to thirteen.—Religion being the firſt object of education, the principles, hiſtory, and genuine practice of the catholic religion will be regularly explained to all three times a week, by the Rev. Dr. Brewer.—Such as remain three years will be taught to read, write, and ſpeak French, geography, uſe of the globes, elements of natural and univerſal hiſtory, without any additional charge.—Others will be charged for French at the rate of four guineas a year, and two for geography, &c. Vacation at Chriſtmas

a fort-

a fortnight, and a month at Midſummer. Such ladies as remain during the vacation, will be charged for Chriſtmas ten ſhillings and ſixpence, for Midſummer one guinea. Drawing, one guinea a quarter; dancing, fifteen ſhillings a quarter; muſic one guinea, for twelve leſſons; entrance for each, half-a-guinea.—Dreſs to be on Sundays, white; on other days dark cotton or linnen, all extravagant and expenſive dreſs will be diſcouraged: parents are earneſtly deſired to attend to this article, both for their own intereſt and the real advantage of their children. The ladies, unleſs ſiſters, have ſeparate beds.—Woolton is ſix miles from Liverpool and Preſcot; in a dry, healthy and moſt delightful ſituation. Convenient ſea-bathing at a ſmall diſtance. Letters and parcels to be addreſſed for the ladies, at Mr. WELCH's, Church-ſtreet, Liverpool.

BENEDICTINE DAMES, from *Paris*, at *Marnhull*, near *Weſt Stour, Shafteſbury, Dorſetſhire.*

BENEDICTINE DAMES, from *Ghent*, at *Preſton, Lancaſhire.*

BENEDICTINE DAMES, from *Dunkirk*, at the ancient lady's ſchool in *Hammerſmith.*

The LADIES from *Louvain*, *Ameſbury Abbey*, near *Saliſbury, Wiltſhire.*

The AUSTIN DAMES, from *Carm-Street, Bruges*, at *Hengrave*, near *Bury St. Edmund, Suffolk.*

The LADIES from *Princenhoff, Bruges*, at the *Abbey-Houſe, Wincheſter.*

The SEPULCHARIN DAMES, from *Liege, Holme*, near *Market Weighton, Yorkſhire.*

The DOMINICANESSES, from *Bruſſels*, at *Harpbury*, near *Glouceſter.*

The BENEDICTINE DAMES of MONTARGIS, at *Bodney-Hall*, near *Brandon, Norfolk*; particulars may be known at the Rev. Mr. Talbot, No. 28, King-ſtreet, Holborn.

The POOR CLARES from *Roeen* will proceed with their plan of education as ſoon as their reſidence is determined on.

Mrs. BAILEY, *Brook-Green-Houſe, Hammerſmith.*—Terms of admiſſion 16 guineas per annum, one guinea entrance, with a ſilver ſpoon, knife, fork, and half a dozen huckaback hand towels, which are to be left to the ſchool at going away, or two guineas entrance. The young ladies are taught, under proper miſtreſſes, Engliſh, French, writing, accompts, and needle-work; drawing, dancing, &c. are paid

paid for apart. Great attention is paid to morals, health, and a due regard to neatneſs. Penſions paid half-yearly, Midſummer and Chriſtmas, which are the times of vacancy. Ladies remaining at the ſchool to pay one guinea additional. Parlour boarders 26 guineas a year; four guineas entrance. No admiſſion to the ladies on Sundays.

North-End, Hammerſmith.—Mrs. BARKER begs leave to return moſt ſincere thanks to her friends, who have for ſo many years honored her ſchool (late LINSEY and BARKER) with their patronage: aſſures them and the public that nothing ſhall be wanting on her part to merit a continuation of their kind partiality.—The young ladies entruſted to her care receive a virtuous, uſeful and genteel education. The ſchool, conſiſting of a reaſonable limited number, is leſs liable to many inconveniencies, as Mrs. Barker, aſſiſted by ſedate and capable teachers, ſuperintends herſelf every department with the ſtricteſt attention.—French, writing, drawing, muſic, dancing, geography, uſe of the globes, &c. have always been taught in her ſchool by ſome of the ableſt maſters. In this and every thing elſe no alteration is to take place but for the better if poſſible.—Terms vary according to circumſtances, but in general twenty guineas per annum. Two guineas entrance.

Mrs. F. NIHELL, in the *Grove, Hampſtead.*—Terms twenty-four guineas, and two guineas entrance. Muſic and dancing one guinea a quarter each, and one guinea entrance; writing and arithmetic 15 ſhillings per quarter, and half-a-guinea entrance. Each lady to bring one ſilver table ſpoon, a knife and fork, a pair of ſheets, and ſix towels.—Parlour boarders forty guineas a year.

Miſs HAVERS, *Richmond, Surry.*—Terms twenty-five guineas, waſhing included; two guineas entrance. Maſters paid ſeparate for writing, arithmetic, uſe of the globes, muſic, Italian, drawing and dancing. A month's vacation at Chriſtmas and Midſummer.

Mrs. SENN, *Summer's-Row, Birmingham.*—Reading, uſeful and ornamental needle-work, with board, &c. at 12 guineas per annum; waſhing one guinea. No entrance required. Payments to be made every half year. The dreſs to be plain and neat; each lady to bring with her a pair of ſheets, two towels, and a ſilver table ſpoon; the latter to be returned. Vacations at Midſummer and Chriſtmas, a month each. The moſt approved maſters will attend.

Education and Board for young Gentlemen.

Old-Hall-Green Academy, near *Puckeridge*, *Hertfordſhire*, 26 miles from London, in a pleaſant and healthy ſituation, is now under the ſpecial intendance of the Preſident of the late Engliſh College, at St. Omer's, aſſiſted by profeſſors of every ſcience capable of adorning the ſcholar, the gentleman, or the man of buſineſs. Particulars may be had at the Academy, or the Agent, Mr. Horrabin, No. 4, Caſtle-ſtreet, Holborn, London.

The Rev. Mr. KIRK, *Sedgley-Park Academy*, near *Wolverhampton*, *Staffordſhire*.—The children to bring with them two ſuits of clothes, ſix ſhirts, four pair of ſtockings, three pair of ſhoes, two hats, four pocket handkerchiefs, a knife, fork, ſpoon, and two combs. Each of theſe articles, if not new, muſt be ſerviceable; otherwiſe the deficiency, whether in number or quality, will be charged to account. All their clothes, when they quit the ſchool, as well as their journey, muſt be at the parent's expence, excepting ſuch articles as may remain of what they brought with them; half-a-guinea is required at their entrance. The annual penſion is ſeventeen guineas, half of which muſt be paid every ſix months in advance, either to the Preſident of the Academy, or to the Agent Mr. Horrabin, No. 4, Caſtle-ſtreet, Holborn, London. If they learn Latin, another half guinea muſt be paid at entrance. For this penſion, every thing neceſſary, even medicines, will be allowed, except in any long illneſs, and when the aſſiſtance of a phyſician may be requiſite; alſo a penny a week each for pocket-money. Each boy will have a bed to himſelf, and clean linen twice a week. Poſtage of letters, dancing, drawing, French, or any extraordinary expence, will be charged to the parents. They ſhall be duly inſtructed in the principles of the chriſtian religion, reading, writing, arithmetic, and Latin, if deſired; and particular care will be taken to watch over their moral conduct and inſtil into their minds early ſentimens of piety. Strict attention will be paid to their behaviour. The more advanced will alſo be taught the principles of menſuration and book-keeping, if required, the rudiments of Engliſh grammar, &c. Endeavours will

be uſed to make them underſtand what they read, and to give them a true taſte for what may afterwards prove an uſeful and inſtructive amuſement. Geography will be encouraged as an amuſement; and the firſt principles, at leaſt, will be taught (at leiſure hours) thoſe who are willing to learn. None are to be allowed any money but at the diſcretion of the chief maſter: and their friends are humbly requeſted not to offer to convey them any without his knowledge. No allowance will be made for abſence in the vacation time: and it is moſt earneſtly wiſhed, that parents would not often call them home at thoſe times. The age for education of children at this ſchool, is from about ſix to fourteen. Should any parents wiſh to ſupply their children with clothes, &c. they ſhall be admitted at 14 guineas a year for common board and ſchooling. All extra expences muſt be charged to them, as to the parlour-boarders. Parlour-boarders, are to pay 25 pounds a year for board and ſchooling. They muſt find themſelves in clothes, books, and all extra articles. In other reſpects they muſt conform to the regulations for common boarders.

The Rev. Mr. STORY, *Tudhoe*, near *Durham*—Terms, board, waſhing, reading, writing, arithmetic, Engliſh, French, Latin and Greek languages are taught, and leſſons are given on geography and hiſtory for 22 pounds per annum, to be paid half-yearly. The firſt quarter is to be advanced at admiſſion. Two guineas entrance, ſix hand towels, knife, fork, and ſilver ſpoon. Dancing half-a-guinea entrance, and half-a-guinea a quarter. Recreation is allowed on Tueſday and Thurſday afternoon. On theſe days the ſtudents walk out, attended by the inſtructors, and proper care is taken that no injury is received from rain or intenſe cold. Parents who wiſh to place their children under the care of the preſident of this ſchool may depend upon due attention being paid to their morals, behaviour, and mental improvement. Age for education from 8 to 14.

The GENTLEMEN from the Engliſh Academy of *Liege*, at *Stonyhurſt*, near *Blackburn*, *Lancaſhire*, continue education the ſame Terms as at Liege.

The Rev. Mr. COLLINGRIDGE, *Baddeſley-Green Academy*, in a pleaſant and healthy ſituation on the high road from *Warwick* to *Birmingham*.—Terms, board, lodging, waſhing, and education, 18 guineas per year, one guinea entrance;

or 26 guineas, and every thing found. Education will comprise writing, arithmetic, use of the globes, the English, Latin and Greek languages, or French for such as learn neither Greek nor Latin. Music one guinea entrance, half-a-guinea per quarter. French taught by a native of France, one guinea entrance, and half-a-guinea per quarter. The mathematics, viz. algebra, geometry, trigonometry, astronomy, &c. one guinea entrance, one guinea per quarter. Strict attention will be paid to cleanliness in dress, to salubrity and sufficiency of food, and above all to the morals and religious improvement of the young gentlemen. Parlour-boarders 28 guineas per year.—Further particulars may be had of the Rev. Mr. Pilling, No. 17, New Norfolk-street, near Park-street; the Rev. Mr. Juliaen, No. 30, Duke-street, Lincoln's-Inn-Fields; the Rev. Mr. Coen, Hampstead; and the Rev. Mr. Nutt, Birmingham N. B. Monday, Wednesday and Friday, a coach sets out from the Saracen's-head, Snow-hill, at five o'clock in the afternoon, which passes the academy, and takes the children under 14 years at half price. Particular attention to their safety.

The Rev. Wm. Cowley *Vernon-Hall*, near *Liverpool*.—1. Instruction. Reading and writing; the English, French, Latin and Greek languages; elocution, arithmetic, book-keeping and mathematics; a daily lecture on morality, from the New Testament; weekly lectures on history either sacred or profane, and on geography.—2. Age. Young gentlemen will be admitted from the age of eight to the age of fourteen years.—3. Months of study and vacation. The annual course of studies will begin on the 1st of August, and end on the 22d of June following. The vacation from studies will begin on the 23d of June, and end on the 31st of July.—4. Terms. One guinea entrance, twenty guineas per annum for board and lodging, and one guinea per annum for washing. The two payments for board and lodging to be made in advance as follows; 10 guineas and a half to be paid at the beginning of August, and 10 guineas and a half at the beginning of January. If any young gentleman be admitted in the intermediate months, he will pay one guinea entrance-money, one half guinea for washing, and two guineas per month (the month in which he enters included) until the regular half-year's payments of

Auguſt and January take place. But if a young gentleman leave the ſchool in the immediate months, no part of the half-year's payment will be returned. The young gentlemen who remain at the ſchool during the vacation, will pay two guineas for board and waſhing during that time. —5. Extraordinary expences. Books, poſtage of letters, paper and pens, clothes and mending of clothes, medical attendance and medicines, pocket-money and all caſual expences; as alſo muſic, dancing, drawing, and every other branch of education not mentioned in the firſt article, will be charged to the reſpective parents of the young gentlemen, and a particular account of theſe ſeveral articles will be ſent to them at the end of every half year.—6. Clothes and furniture. Two complete ſuits, eight ſhirts, ſix pair of ſtockings, three pair of ſhoes, ſix pocket-handkerchiefs, two hats, two combs, and a ſilver ſpoon marked with the initial letters of the young gentleman's name to whom it belongs, or with the creſt of his family arms.

Bornhem-Houſe Academy, at *Carſhalton*, near *Croydon*, *Surry*.—By the Rev. Meſſ. Wilſon and Atkinſon, from the late Engliſh College at *Bornhem* in *Flanders*. Young gentlemen are admitted from 8 to 14 years of age.—Inſtructions. A daily lecture on the principles of religion, with an exhortation to virtue. The hiſtory and morality of the old and new Teſtament. Writing, arithmetic, algebra, book-keeping, and the mathematics (to which branches particular attention will be paid.) The Engliſh and French languages grammatically. Elocution, geography, the uſe of the globes and hiſtory. Latin and Greek, if required.—At the end of each month there will be an examination and precedency aſſigned according to merit; and before the Midſummer vacation a public one; in which the improvements of the year will be exhibited, with a diſtribution of honorary premiums.—During the hours of recreation a maſter will conſtantly attend, whoſe ſole employment will be to prevent irregularities, and promote harmony and good breeding.—Terms, thirty pounds per annum, to be paid half yearly per advance, for board, lodging and waſhing. Clothes, books, phyſician, medicines, poſtage, pocket-money, muſic, drawing and dancing will be conſidered as extra charges. No entrance money is required; nor any extraordinary charge for ſuch as paſs the vacations

at

at ſchool: and it is earneſtly wiſhed that all the young gentlemen may be allowed ſo to do.—Due attention will be paid to cleanlineſs, and whatever may be conducive to health.—The vacations are from the 24th of June, till the end of July; and from the 21ſt of December, till the 7th of January.

Mr. BEESLEY, ſenior, *Lawrence-ſtreet, Chelſea*, as uſual.

Mr. R. BEESLEY, jun. *Shrewſbury-Houſe, Iſleworth, Middleſex.*

The *French Academy, Hammerſmith, Middleſex*, Mr. DESAILLY, A. M. of the Univerſity of Paris.—Terms twenty-five guineas per annum, and two guineas entrance.

Mr. JONES, at *Bridzor*, near *Wardour-Caſtle, Saliſbury, Wiltſhire.*—Terms ſixteen pounds a year, for reading, writing, accompts, board, lodging, waſhing, mending, &c. Particular attention will be paid to their morals and knowledge in religious duty. Admittance from ſix to eleven years of age. A more particular account of this undertaking may be had of Mr. *Davis*, No. 5, Derby-ſtreet, Mayfair, agent for this ſchool.

The Engliſh, French, Latin, and Mathematical Academy, No. 3, *Queen-ſquare, Briſtol*, by P. J. HILL, board and Engliſh ſixteen guineas a year, claſſical education including mathematics twenty guineas a year, French, muſic, dancing, fencing, &c. charged ſeparately.

Mr. TATLOCK's, *Scholes*, near *Preſcott, Lancaſhire*; terms eighteen guineas per annum. No entrance money. Young gentlemen accommodated, for the above penſion, with board and waſhing; reading with proper emphaſis, and well grounded in the rudiments of the Engliſh grammar; they are taught the Latin and Greek languages, hiſtory, geography, writing, accompts, book-keeping, algebra and the mathematics. Three guineas a year for French or Spaniſh. Drawing or dancing fifteen ſhilling the quarter, half-a-guinea entrance. Vacations, a month at midſummer, and a fortnight at Chriſtmas. The young gentlemen contend for precedency four times in the year. Particular attention paid to the moral cultivation of their minds, and that they be well inſtructed in the true principles of their religion.—The ſituation is dry, pleaſant and healthy, almoſt contiguous to the chapel, at the diſtance of ten meaſured miles from Liverpool and Warrington.

Mr. EELES, *Richmond, Surry*; young gentlemen taught Latin, Greek, Engliſh and French languages; writing, arithmetic, book-keeping, geography, hiſtory, navigation, the uſe of the globes, and other uſeful branches of mathematics; boarding, waſhing, and lodging thirty guineas per annum. No entrance money; but every young gentleman muſt bring a ſilver table ſpoon, ſix towels, combs, bruſhes, &c. Drawing, dancing, fencing, and muſic paid for ſeparately. The greateſt care will be taken of the religion and morals of the young gentlemen, who, in their hours of recreation, are indiſpenſably ſuperintended by one of the maſters. The young gentlemen always dine along with the maſters.—No other table will be allowed.

Terms of education and board, for *children deaf and dumb*, by th Abbé BEYLOT, late Colleague of the Abbé Sicard, in the direction of the celebrated eſtabliſhment for the inſtruction of the deaf and dumb, at Paris.—As the education of children born deaf and dumb muſt neceſſarily be conducted on principles peculiar to ſuch an inſtitution, the Abbé Beylot propoſes the following, as the terms of his eſtabliſhment.—1. The courſe of inſtruction muſt never be interrupted even for a day; during the firſt two years, the pupils cannot be releaſed upon any account from the inſpection of their inſtructor; at the end of that period, they will be no longer deaf to thoſe who can write, or dumb with thoſe who are able to read. 2. The number of pupils is not limited. They will be admitted at any age, but when more than ten years old, the difficulty of inſtruction is conſiderably increaſed. 3. Every pupil will be expected to bring a mattraſs, a pair of blankets, a counterpane, two pair of ſheets, ſix towels, a knife and fork, and ſilver ſpoon, twelve ſhirts, twelve pair of ſtockings, ſix pocket handkerchiefs, and five guineas for the purchaſe of an uniform, it being found neceſſary in theſe inſtitutions, that the pupils be cloathed alike. Any part of the above articles will be purcha ed by Mr. Beylot, (if required) and charged in the firſt quarter's account. The body linen and cloaths will be replaced by Mr. Beylot during the pupil's reſidence with him, and the ſame ſtock returned when he quits the academy. 4. Writing, drawing, and the manual exerciſe, being found abſolutely neceſſary in the education of deaf and dumb children, the ſeveral maſters will be provided at the

the academy without any additional charge. 5. One hundred and fifty pounds per annum, is the ſum required, for which cloaths, linen, books, and every article whatſoever, excepting medicine, will be found. As Mr. Beylot is a Frenchman, and without capital, he muſt be impowered to draw quarterly on ſome reſpectable houſe for the amount. The public are aſſured that no extraordinary revenue is aimed at; when it is conſidered that no vacation is allowed, which makes, according to the preſent ſyſtem, one quarter difference in the expence, and that every article is included, beſides the infinite labour of every moment's attention, the terms it is hoped will not be found higher than the common price of liberal education. 6. Every wiſh relative to any particular line of ſtudy, or profeſſion, if made known to Mr. Beylot, ſhall be moſt ſcrupulouſly attended to. Eight years are neceſſary to compleat the courſe of education; after that time, thoſe unfortunate ſubjects, who might otherwiſe be condemned to the miſerſes of the ideot, and buried in perpetual obſcurity, will be qualified to purſue whatever occupation their own intentions or the wiſhes of their friends may lead them to adopt. Letters (poſt paid) addreſſed to Mr. Beylot, at BARRAT's Library, *Bath*, will be duly anſwered.

A LIST OF DEATHS which occurred during the confinement of the Engliſh in France, in which they experienced many ſeverities, ſcanty allowances—deprived of communicating by letters with their friends, or receiving any aſſiſtance from them—their property confiſcated for ever; and threatened with death, for no other cauſe than being born ſubjects of England.

It will be a ſatisfaction to hear that the Benedictin Dames of Paris, Pontoiſe, Dunkirk and Cambray, the Poor Clares of Graveline, Dunkirk and Rouen have been permitted to return to their native country, and have got eſtabliſhments, except the latter.

The houſes remaining in France, of women, are at Paris, the Auſtin Dames, Conceptioniſts, and the Iriſh Benedictin Dames of Ypres.—Poor Clares of Aire;—and ſome few clergy and religious men.

ENGLISH

ENGLISH CLERGY.

1794 July 24, Mr. Brettargh in priſon, at Doullens.
Dec. 29, R. Anthony Lowe, confined at Graveline.
Oct. 31, Thomas Bray, Student of Douay College, age 18.

Religious of the Engliſh Congregation of St. Benedict.

1793 Oct. 19, D. ——— Beſwick, at Paris.
1794 Jan. 13, R. P. D. Auſtin Walker, taken from Cambray, and died in confinement at Compiegn.
D. Bennet Cauſer, at Paris.
D. J. J. Naylor, at Paris.
D. Maurus Barret, at Paris.
Nov. 13. Lay-brother Joſeph Sherrock, at Douay.
Lay-brother Joſeph Spencer, O. S. F.

Engliſh Religious Women of the Order of St. Benedict, who died under confinement at Compiegn.

Of Cambray.

1794 Jan. 14, Dame Anſelma Ann.
21, D. Tereſa Walmeſley.
Feb. 6, D. Ann Frances Pennington.
End of March, D. Margaret Burgeſs.

Benedictine Dames of Dunkirk.

1792 Nov. 24. Dame Mary Ann Joſeph Wells.
1793 April 1, Siſter Mary Agnes Morgan.
1794 * March 16, Lay-ſiſter Martha Gournal.
May 3, Lay-ſiſter Mary Falicetas Falceman, being a native of France could not obtain a paſſport, and died ſoon after parting with her community.

1794

1794 *Nov. 20, Lay-ſiſter Mary Ann Lincoln.

* Theſe two died whilſt confined with the reſt of their Community at Graveline.

Benedictine Dames of Paris.

1794 Oct. 13, Lay-ſiſter Mary Lucy Parkinſon, died confined in the Foſſes at Paris.

Engliſh Religious Women of the Order of St. Clare confined at Graveline.

The Rev. Mother Abbeſs Johnſon.
1794, Jan. 6, S. Mary Catharine Moody.
May 8, S. Mary Joſeph Boutlege.
20, S. Frances Clare Barlow.
Dec. 29, S. Catharine Joſeph Nihell.
1795, Jan. 8, Clementina Staniſlaus Manby.

Poor Clares of Dunkirk, confined at Graveline.

1794, Jan. 29. R. M. S. Euphreſia Maire.
1795, Jan. 8, S. Ann Bibiana Carpenter.
Jan. 20, S. Ann Winefride Reynoldſon.

Engliſh Religious Women of the Conceptioniſts, who died under confinement with the Auſtin and Benedictine Nuns, Rue Foſſes, at Paris.

1794. Nov. 1, Mother Agnes Howard, age 74.
Oct. 25, Siſter Clare Bell, age 50.
Nov. 12, Lay-Siſter Frances Mims, age 49.
1795. Jan. 2, Lay-ſiſter Thomaſſina Woolridge, age 56.
April 2, Siſter Edward Lewis, age 69.

OBITUARY,

OBITUARY,

M,DCC,XCV.

CLERGY.

1795, Feb. 2, Rev. Thomas Storey, Hexham.
12, Rev. Dr. Chriſtopher Stonor, Prelate and Agent for the Engliſh Clergy, aged 78, at Rome.
24, The Rt. Rev. and Hon. Dr. Thomas Talbot, Lord Biſhop of Aconen, and Vic. Apoſtolic for the Midland diſtrict, at Briſtol.
Aug. 31. Rev. John Serjeant, at Scorton.

Mar. 29. R. James Fox, Southworth, Lancaſhire.
Apr. 6. R. Charles Thompſon, Briſtol.
R. John Lewis in Maryland.
May 1. R. Thomas Ellerker, Stonyhurſt.
R. Thomas More, Bath.
Sept. 6. R. Philip Jameſon, 79, Hammerſmith.

1794, Oct. 23. R. D. Daniel Spencer, O. S. B. Liverpool.
Dec. 4, R. F. Romanus Chapman, Ex-prov. E. & Jub. O. S. F. London.
1795, Jan. 9. R. F. John Evangeliſt Anderton, Jub. O. S. F. London.
Mar. 1, R. D. Placid Bennet, O. S. B Liverpool.
23, R. D. Anſelm Geary, O. S. B. Bath.
June 30, R. F. Andrew Weetman Monmouth, O. S. F.
Auguſt 6, R. D. Thomas Dallyman, of Acton Burnell, at Bath, O. S. B.

RELIGIOUS WOMEN.

1794.
Nov. 25. Siſter Mary Ann Tereſa Mornington, who retired from an ample Fortune to embrace the 3 O. S. F. Age 58, Relig. 14, at Abbey Houſe, Wincheſter.

Benedictine Dames, late of Pontoiſe.

1795.
May 31. Dame Mary Benedict Belaſyſe, Pontoiſe.
July 12. Dame Mary Bernard Haggerſton.

Religious Women, at Lanhern.

Mar. 17. Lay-Siſter Mary Aloyſia Jardon of the Sacred Heart, Age 51, Relig. 30, O. S. T.
29. R. M. Sub-Prioreſs Phillippina Maria of St. Francis Xaverius Hoyles, Age 66, Relig. 47, O. S. T.

July 15. Siſter Mary Winifrid Williams, O. S. C. Rouen.

LAY PERSONS.

1792.
Octob. 7. Mrs. Iſabella Prujean, Dunkirk.
1794.
Jan. 17. Mrs. Mary Hall.
April 17. Mr. Benjamin Charles Heather, Montego-Bay, Jamaica.
27. Mrs. Mary Martin, Age 27.
June 1. Mr. Peter Earle.
Aug. 21. Robert Maden, Eſq. at Bath.
Sept. 22. Mr. William Hoy, at Stoke, Suffolk.

Oct. 21.

Oct.	21.	Mr. John Ferdinand Vandermeulen, Age 70, London.
Nov.	18.	The Hon. Margaret Nugent, Age 70, Oxford.
	24.	Sir John Stanley Maſſey, Bart. Hooton, Cheſh.
Dec.	.	William Prujean, Eſq. under Arreſtation by the French near St. Omer's.
	3.	Mr. William Shakelford.
	7.	Mr. Joſeph Glaſpole, Britwell, Oxon.
	9.	Mr. Robert Tyler, Age 61, Holt.
	17.	Mrs. Mary Hall
	22.	Mr. Henry Carpue, London.
1795.		
Jan.	18.	Mrs. Mary Crofts, Age 70.
	30.	Miſs Eleanora Walſh, Age 48, Hampſtead.
	31.	Edward Newton, Eſq. Irnham.
Feb.	1.	Mr. John Cater, Dunkirk.
	3.	Mr. Thomas Jones, Bridzor.
	6.	William Cady, Eſq. Age 41.
	9.	Mr. James Campbell, Age 66.
	19.	Sir Thomas Stanley, Bart. York.
	25.	Mrs. Mary Judith Brunetti, Age 34.
Mar.	20.	Mr. Gilbert Uſher, Age 45, Glouceſter.
April	3.	Mr. Angus Macdonald, Weſtminſter.
	8.	Mrs. Mary Hernon, Exmouth, Devonſhire.
—	17.	Mrs. Mary Stonor, Age 15, London.
	23.	John Maire, Eſq. Age 70, London.
	24.	Mrs. Cornelia Cantfort, Antwerp.
May	4.	Mr. Thomas Mins, Age 62, Benham, Berkſh.
	21.	Mrs. Ann Randall, Hammerſmith.
June	10.	Mr. George Wools, Age 69.
	14.	Mrs. Eleanora Lynch, Age 64, Wincheſter.
July	1.	Alexander French, Eſq. Age 82, Eaſt-Lane, Rotherhithe.
Aug.	14.	The Hon. Maria Molineaux, Age 87, London.
Sept.	7.	Mrs. Catherine Gaudy, Age 43, Hammerſmith.
	14.	Mrs. Frances Tempeſt, York.
	22.	Mr. Robert Gillow, Age 49, on a Viſit at Lancaſter.

FRENCH CLERGY.

En 1793. R. Bertrand, 72, London
R. Le Veſier, 44, Portſmouth
R. L'Ormoy, 30, Portſmouth
En 1794. R. Hamel, 80, London
R. Pierre Geneviéve Marion
R. Michel Pinguet
R. Jacque Le Duc
R. François Olivier le Laſſeur
R. Jean Baptiſte de Gheguier
R. Louis Adam Trimolet
R. Jacque Nicolle de la Hoquette
En 1795. R. Nicholas Héricher, 80, Eaſtbourn
R. Jean Baptiſte Louſtonau
R. Jean Adam
R. Jean François Michel Rauchine
R. Etienne Marie
R. Yves Robin
R. Pierre Gervais Simon, 19 Januarii.
R. Pierre le Maitre
R. Charle Proſper du Verdier de la Soriniere
R. Michel Creveiul
R. Pierre Laugancy
R. François Hebert, 9 Avril.
R. Pierre Bourgneuf
R. Jacque Aubron
R. Nicolas Jean Baptiſte Gauſſer
R. Marc Antoine le Comte
R. Joſeph Dumont
R. Pierre Gouard
R. Louis Leveque
R. Jean Charle Pierre Rouſſel
R. Louis Fiquet
R. Louis Guillaume Olivier
R. Charle Richard Guerfent

En 1795. R. Julien le Verrier
R. Etienne Auguſtin le Febvre
R. Joſeph Louis François Gournay
R. Jacque Goſſet
R. Charle George Michel Jean
R. Jean Baptiſte Beaucamp
R. Pierre Voile
R. Nicholas Gaſquerel

Speedily will be publiſhed,

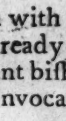
A LETTER to the Rev. Mr. RALPH CHARTON, M.A. Rector of Middleton-Cheney in Northamptonſhire, on his ADDRESS to his PARISHIONERS.

By FRANCIS EYRE of Warkworth, Eſq.

" It is a ſhame to charge men with what they are not guilty of, and " to make the breach wider, already too wide."

Dr. Montague, proteſtant biſhop of Chicheſter, and afterwards of Norwich, on the Invocation of Saints. p. 60.

Printed by J. P. Coghlan, No. 37, Duke-ſtreet, Groſvenor-ſquare.



Dame Conſtantia Wright of Kelvedon-hall, Eſſex, Nun at Origny near St. Quentins, died at Paris, at the Engliſh Benedictines in arreſtation about the 12th of November, 1793.

Lay-Siſter Emerentiana Maria Knight, of the congregation of Engliſh Benedictine Dames of Paris, died at London, 10th of October 1795, Age 50. Religious 22.

The following MEDICINES are prepared and ſold by J. P. COGHLAN, No. 37, in *Duke-ſtreet*, near *Groſvenor-ſquare*,

L O N D O N.

THE LAXATIVE SULPHURATED PILL;

PRICE TWO SHILLINGS and EIGHT PENCE a Box, containing FIFTY PILLS, each one being a ſufficient Doſe for moſt Conſtitutions.

WHICH has been of ſuch acknowledged Benefit to Mankind, for theſe 18 years paſt, that without once advertiſing, the Sale has ſo rapidly increaſed, not only in this, but Foreign Countries, as to encourage the Continuance of them; and that from the ſame charitable Motive, which firſt induced the Proprietor to make them public, that the Poor might have a cheap and ſafe Medicine, for whatever may afflict the Head, Bowels, or Stomach; ſuch as, all Windy Complaints, Head-achs, Indigeſtions, Vertigoes, Palſies, Gripes, Scurvy, Rhumatiſm, Gout, Diſorders to which Seamen, Painters, Plumbers, and Manufacturers, who follow dangerous and unwholeſome Buſineſſes, are liable; and are peculiarly ſerviceable in the Complaints to which Women are generally ſubject.

THE JESUITS BALSAMIC CORDIAL,

Price *One Shilling* and *Threehalfpence* the Bottle (Duty included)

WHICH is an effectual Remedy for the moſt violent internal Pains in the Stomach or Bowels, whether they proceed from Gripes, Cholick, or even Convulſions; and is good in almoſt all Diſorders to which Women are ſubject.—They are particularly ſerviceable in any Complaints of the Nerves, Fevers, Head ach, internal Bleeding, Hurts or Wounds, and withal ſo innocent in the Compoſition, that Children may take it, though they be ever ſo young, without the leaſt Danger of getting Cold, and thoſe who are obliged to follow dangerous or unwholeſome Trades, or to viſit where there are infectious diſeaſes—Plumbers, Painters, &c. or thoſe that are ſubject to take Cold—would do well to fortify their Stomach with this Cordial as a Preventative in ſuch Caſes.

DIREC-

DIRECTIONS FOR THE USE.

Give a new-born infant 6 or 8 drops in a tea-ſpoonful of water; and, if you find not the relief expected within half an hour, increaſe the number of drops, but not the quantity of water, and ſo on every half hour, till the child breaks wind. The ſame method is to be made uſe of when an upgrown perſon takes them, only that the quantity to be taken by them is, a tea-ſpoonful of the Cordial to double that quantity of water.

Where may be had,

THE JESUITS NERVOUS PILLS. Price 1s. and threehalfpence the Box, (including the duty.) Which contains Ten Pills, calculated to prevent or extirpate every Diſorder of the Nerves, & are effectual againſt Palſies, Apoplexies, and moſt of the Diſeaſes which attend the human Frame.

11 AP 66

MEDICATED SNUFF—A Cephalic of many virtues, prepared from the Original Receipt found in the Jeſuits Library—Price 1s. & threehalfpence a Bottle, (including the duty.)

This preparation, if the bottle be cloſe ſtopped, will be good for many years, and is a ſovereign remedy in all diſorders to which the head is ſubject, and where no Medicine will aſcend it gives relief; taking a few pinches daily, particularly the firſt thing in a morning, and the laſt at night; or if mixed with other ſnuff, beſides the fragrancy, it will participate of all the virtues. It prevents or removes all the diſmal effects of apoplexies, and every kind of ſtupefaction, dropſy, or ſcurvy in the brain; gouty, rheumatic, nervous or hyſterical complaints; agues, fevers attended with any ſort of malignacy, ſuch as ſmall pox, meaſles, putrid ſpotted fevers, &c. Giddineſs, deafneſs, ſwelling of the glands, dimneſs of ſight; and in caſes of drowned perſons, where the body has not been immerſed in the water too long, if put into boiled vinegar, and rubbed with flannel, about the noſtrils, temples, belly, arm pits, &c. will promote or effect a ſpeedy Recovery.

The TRUE St. IGNATIUS, or JESUITS BEAN, Price 5s. each. Which being ſteeped for three or four hours in a glaſs of water, affords a moſt excellent bitter, which Water when taken inwardly, fortifies and ſtrengthens the ſtomach, promotes Appetite and Digeſtion, repels unwholeſome and infectious air, fevers, agues, &c. and by waſhing the mouth daily therewith, prevents or cures the ſcurvy or other diſorders in the teeth and gums; whilſt a long and conſtant uſe cauſes but very little waſte in the Bean itſelf.